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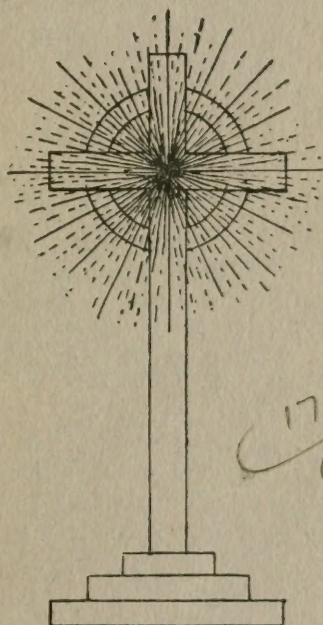
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No. I.

JANUARY.

1906.

THE HERALD OF THE CROSS.



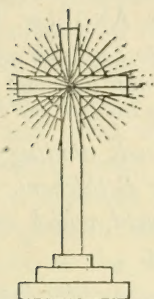
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THE HERALD OF THE CROSS.

Vol. 2. New Series. January, 1906.

No. 1.

THE ANGEL OF THE LORD.

The Angel of the Lord appeared unto him, saying : Thy prayer has been granted unto thee ; henceforth art thou no more dumb.

The Angel of the Lord appeared to him in the night while the City was dark, informing him that there should arise in the Orient of the Heavens a Star whose shining should be unto all peoples.

The Angel of the Lord said unto him : Go down into the City and cry aloud, that the day is at hand when those who are now in the darkness of the night shall see the break of day.

And the Angel of the Lord said unto him : When the watchmen hear thy voice and return into the City, then shall it be the morning of that day in the which the Heavens shall rejoice, because the days of the mourning of the City have come to an end.

And in that day shall the watchmen seek out the Book of the Lord that they may learn the things which have been written therein, and to know what He willeth them to do.

THE NEW INTERPRETATION.

XI.

THE ANGELIC VISION.

*"The Angel of the Lord said unto them, Fear not!
Behold! He is near unto thee:
The Lord is thy strength and thy shield."*

There were Shepherds abiding on the Spiritual planes known as the planes of Bethlehem. These were ministering to the souls of this World, which on the Spiritual Spheres is known as Jerusalem.

These Shepherds were dwelling on the planes of the Spiritual Spheres which were nearest to Jerusalem. They had been there for many ages helping the souls from Jerusalem towards the life of the Spiritual Kingdom, because Spiritual darkness had overtaken the whole of the planes of Jerusalem.

These Shepherds were all members of the system known on the Divine Kingdom as The Luminous Cross. That was the reason why they had become Shepherds. For their system was the Celestial home of those who had risen from the planetary human systems on to the planes of the Divine. During their watch in the night which had fallen upon Jerusalem, they had given to them the Angelic Vision. They saw a great light in the Heavens, and there appeared unto them the Angel of the Lord, who said: "Fear not; for behold! He whom ye knew as The Christ has this day ascended on to the Divine Kingdom, and has been born The Son of the Most High."

THIS beautiful Angelic Vision which it is said the shepherds of Bethlehem saw, could not have been seen by the physical eye, for that eye can only apprehend the sensuous. It is the physical correspondence with the physical world. It is only adapted to receive light from the physical magnetic plane by means of which the Earth is able to receive light from the sun, and have reflected upon it the light from the entire universe. And when the soul witnesses any spiritual phenomena, it must apprehend them through the eye of the soul. And that

eye is spiritual in its nature and so can alone apprehend those things which belong to the kingdom of the soul. So when it is said that the Shepherds of Bethlehem saw a great light, we must understand that what they saw was not a physical spectacle, but something beheld by them upon the true kingdom of the soul. It was a light thrown from the Spiritual World upon the magnetic plane of that world—a plane which could only reflect spiritual things. And when it is affirmed, as it is in the story in the gospel found in the synoptic records, that these same shepherds saw the hosts of the angelic plane, we may take it as a certainty that, if the story be true, its reference is wholly spiritual. For no physical eye has ever seen a pure spiritual object. Were that possible, then that eye might at last penetrate into Divine Secrets, so that even the most unspiritual could arrive at the Vision of the Divine without seeking from the soul to reach that vision by Divine ways. And by this means would the whole of the Spiritual Spheres come within the vision of that which is only material and temporary. And by this means also would the Sacred Things of the Lord be exposed to the view of a mind which has been born from conditions which in themselves are a violation of the Divine. This would have meant the degradation of all that was purely spiritual to the conditions of matter.

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Now, the vision being of an entirely spiritual order could appeal only to the eye of the spiritual ; and as man is not a spiritual being in the material part of his life, that vision could not appear to him on the physical magnetic plane. But not only so. For man, as we know him, is far from having reached the status of the human Christhood, and no one can see even with the eye of the soul that plane on which the image was thrown until the soul arrives at that status. And as the Shepherds of Bethlehem were not only able to see but to understand the vision, it must be very evident that they were functioning on the true kingdom of the soul, that they had dwelt on the Spiritual Kingdom from which the

vision was thrown upon the magnetic plane, and that, when the vision was given, they were on the same level as the inhabitants of these Spiritual Spheres. For, had they not been in such a condition of spiritual realisation, it would not have been possible to have given them such a vision. For the soul can only receive by means of the kingdom on which it is functioning. And when a soul is functioning upon the Spiritual Kingdom it sees on the plane of that kingdom; but if it is functioning on the purely Occult, it could never understand any such vision, even were it possible to present it unto the soul. And only what the soul had learnt on the Spiritual Kingdom could it understand. So that if the Shepherds understood the purport of the vision, it was because they had learnt its significance on the Spiritual Kingdom. And if they had been dwellers at some time on that Kingdom, then they could not have been ordinary shepherds. And if they were in a position to see and understand such a beautiful spectacular of a high spiritual nature, then they must have been in a state equal to the kingdom from which the vision came. And if they were in that condition of soul realisation of the Divine, then they must have been souls who had once dwelt upon the Kingdom of the Divine. And if they had once been inhabitants of that Divine Realm, then they must have been inhabitants of the spheres from which the wonderful vision was given.

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To affirm, as the record does, that the shepherds were affrighted, is only to show how the hand of the enemy has been at work to change the nature of the vision from the spiritual to the physical plane. For no such vision could affright the soul. All its aspirations are towards the realisation of the Divine within itself. And any such visions that were vouchsafed to it would be welcomed as aids to further realisation of the Divine. But the mind does not view with such complacency any thought of the possibility of such visions being vouchsafed to it. In the experience of the vast majority of men and women, any such vision would be feared. They

may sing and pray about the wonders of the Spiritual World, and profess to long after its visions ; but if it were possible to present such a vision to them, they would be so afraid that they would lose their self-control and, in many instances, lose the balance of their mind. People profess so much to desire the visions of the Spiritual World in the hours of devotion, and then shrink from the very thought of their possibility. They would indeed be afraid. They would dread the thought of its recurrence so much that existence on the physical plane would become unbearable. Nor would it be possible for them to endure such a vision, even if it could be given ; for the mind cannot receive from any other than its own plane, and that is material. The magnetic plane of the firmament presents the light of the sun as something physical. It generates heat from that light as something physical. It presents the entire heavens as only physical. It cannot do otherwise, because in nature that plane is now physical. And so, were it possible to throw upon it any spiritual vision, it would present it also as physical. But it could not receive from the purely spiritual. For everything which came to it would require to be presented in a form suited to its magnetic nature ; and, being only refined matter, it could not possibly have had given to it what was purely spiritual.

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The story of the Angelic Vision must therefore have been given upon a different plane to that of the magnetic plane of the firmament. It must have been given on a plane of its own nature. And it must have been given to souls who were in a spiritual state to receive such an exalted communication. For, as we have seen, only that which the soul has known from its own inherent experience could it receive from the Spiritual Kingdom. And only souls who had functioned on that Kingdom could possess these inherent experiences of the Divine. And as such souls must have had a past history on the kingdom from which the vision came, then it also must be self-evident that they were not denizens of the earth at

that time, but were dwelling on one of the lower Spiritual Spheres for some reason, and that the vision was meant to tell them of some wonderful thing which had happened in the higher spheres. But to affirm the truth is not to interpret the story. And those who built it into the record knew the Celestial nature of the story, but not its interpretation. For had they known the interpretation, they would also have destroyed its meaning. But for their purpose it was sufficient that the story could be presented in a material form, and that it could be related to the Christhood. For by so doing they knew that they were materialising what was spiritual, and giving to a Celestial incident an entirely physical meaning. They knew that by this means the beautiful meaning of the story would be hidden from the soul, and that its value would therefore be lost. And, in placing it where they did, they revealed the subtlety of their attack upon the Christhood of Jesus, by giving to it all the appearance of a Divine manifestation.

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The story of the Angelic Vision is one of the most beautiful of all the stories connected with the Christ. It has been made to have reference to the coming birth of the human body which He used as a vehicle. It has been related to the outward and physical. It has been embodied in the story told concerning His earthly appearance. It has also been set in that history as a Celestial Vision seen by physical eyes. So that the story is a strange mixture. And were it not that the souls of those who once saw that vision are mostly in the darkness imposed by their material minds, the true nature of the story would long ago have been discovered. For its nature is not material, nor occult, nor of an astral character, nor even of the higher mind, but wholly spiritual. It is known only to those souls who have seen such Divine Phenomena, and capable of being understood only by them. The story must therefore be foreign to the history of which it is made to form an important part. It must be of a different order to anything connected

with human generation. It must be of a nature which relates it to the Angelic Spheres. And it must relate only to some event of an Angelic character which took place on the Angelic Kingdom. And, being of such an Angelic nature, only those who reach the plane of the Angelic Kingdom are in a state to receive and understand its Divine significance. And the fact that it was given to souls who are now upon this Earth is itself the sure testimony to the nature of these souls. And, as that vision belonged to the Kingdom of the Divine, and only those who have functioned on that Kingdom could see the vision and understand its import, so does it affirm that these souls belonged to that kingdom in the past. And as these souls had such a history they must have been other than ordinary human lives. And if they were not ordinary men and women, then we enquire, who were they? And in seeking for an answer to the question we cannot do better than approach the story itself from the standpoint of the soul.

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Now, it will be observed that the story speaks of the Shepherds as *sleeping*. The expression is often used by the various writers in the Bible in relation to the soul. To sleep often means to rest. It also implies unconsciousness. If the Shepherds were asleep then they were unconscious of what was taking place. If they were unconscious, then they could not have seen the vision. But in the case of the Shepherds it is said that they were awakened by hearing an Angelic choir singing. And that the vision came to them after they heard the song. But even more. It is affirmed that after they had heard the song and seen the Vision, the Angelic host spake to them. All these details are beautiful. And they prove the Celestial nature of the entire event. For, as we have observed, no one could have beheld that vision but souls who understood its nature and meaning. And also that the souls who did understand these, were not ordinary souls. Nor were they on the planes of Matter when they saw the Vision, but on the Kingdom of the Divine. For

no soul could endure to witness the manifestation of such a spectacle who had not functioned on the plane to which the spectacle belonged. And no soul could have endured the vision whose eye was unfamiliar with the light of the Kingdom of the Divine. It would have been overwhelmed, dismayed, blinded, and then destroyed as a soul. The magnetic forces would have as surely destroyed it as the Sun's magnetic forces would destroy any human life that approached it. When people glibly speak of seeing Heavenly Visions in the sky, they show how little they understand the nature of the heavens. And when they confound mere astral or occult phenomena with what is Celestial, they show their failure to perceive the spiritual meaning of this most beautiful story. And when they mix its meaning up with that of human generation, they reveal where they are in their spiritual evolution. For the story contains its own history and meaning within itself when detached from the outward and material history in which it is set. It contains its own secret, and preserves it until the soul fits itself to receive it through functioning on the Spiritual Kingdom.

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The story must now be left for the soul to discover its meaning whilst we narrate how it came to be embodied in the material history of Jesus. There were more details in the original story—details which related to the Soul of whom the story spake, but these were displaced for the material details which are now found around it. These details belonged to even a higher order than the other parts which refer to the Angelic appearance. They had reference to the Celestial Soul who had that day risen on the plane above the Kingdom of the Divine. They spoke of His exaltation to the Kingdom which is known as that of the Gods. They may be found elsewhere scattered through the Pauline writings. When the reader of these writings finds such a saying as the following worked up also into the outward and material appearing of Jesus, he may conclude that it belonged to the same order as those details of which we speak. The

passage is that given in the Philippians II. 6. where it is stated that Jesus thought it not robbery to be equal with God. And again where it is stated, as it is in the Epistles to the Colossians and Ephesians, that *in Jesus dwelt all the fullness of the Godhead*. In these sayings the reader may discover the very same hand at work as that who detached the true details from the Angelic Story. And he may perceive the like implication. For in all of them there is implied that, within the human Jesus, the Lord Himself had become incarnate—a statement which is half truth and half falsehood, but too subtle for the ordinary soul to see through. For it is quite true that Jesus was overshadowed by the Angel of the Lord, and that He reached the plane of the Divine as a human soul; but it could not be true that even an Angel from the Lord took up His abode within the material limitations of the human body.

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When the story was found in the room where the Brotherhood were wont to meet, and where it had been unguardedly left by one of the Brethren, he who found it hid the copy beneath the flags which composed the floor, until the incident of its loss had been forgotten; and then he took it home with him. He was of those who had joined the Brotherhood in order to secure if possible some of the inner meanings of the Celestial Mysteries. He was not the Betrayer, but of near kindred. He it was who caused the Brotherhood to dissolve through his misrepresentations. But of these we may not now speak. What we desire to impress upon those souls to whom the sublime story of the Angelic Vision was given when they dwelt upon the Spiritual Kingdom is this, that the details were of a Celestial nature such as souls who had dwelt upon that Kingdom could alone understand. These details may not all be now given. But we record the greater part of the story in our Bible reading with which we preface this article. May that story find its true response in the souls of all those who read this!

J. TODD FERRIER.

THE VOICE OF CHRISTMAS.

The Earth has grown old with its burden of care,
 But at Christmas it always is young.
 The heart of the jewel burns lustrous and rare,
 And its soul full of music burst out on the air
 When the song of the Christ-child is sung.
 It is coming, Old Earth, it is coming to-night ;
 On the snowflakes that cover the sod
 The feet of the Christ-child fall gentle and white,
 And the voice of the Christ-child tells out with delight
 That mankind are the children of God.
 On the sad and the lonely, the wretched and poor,
 The voice of the Christ-child shall fall,
 And to every blind wanderer open the door
 Of a hope that he dared not to dream of before,
 With a sunshine of welcome to all.
 The feet of the humblest may walk in the field
 Where the feet of the holiest have trod.
 This, *this* is the glory to mortals revealed—
That mankind are the children of God.

PHILLIPS BROOKS.

 SUBJECTS FOR COMPASSION.

“ See the countless multitude beneath us,
 Claiming sympathy—our humbler kin :
 Sadly have they learned to fear and doubt us,
 Driven from our side by human sin :
 Yet, though dumb, their hearts to ours are speaking.
 Help and kindness from us ever seeking,
 Kindness hard to win.
 “ Innocent of wrong, our own transgression
 Lays on them a heavy load of pain,
 Sharing all the misery and oppression
 Man has wrought beneath his iron reign.
 Touch all hearts, O Thou Divine Compassion,
 Till they burn with generous love and passion
 To remove the stain,”

THE PRAYER OF THE CHURCH!

Thy kingdom come! Thy will be done on Earth!

DURING the season just passed the peoples of Christendom have celebrated the anniversary of the advent of Him whose name they bear by special religious services, social rejoicings, charitable deeds to the suffering and unfortunate, and the interchange of friendly greetings between brethren and friends. All so far appropriate to the occasion, so far have they fittingly commemorated One whose teaching can be summed up in the one word—Love—whose special mission it was to proclaim the good news of the possibility, and further to teach the method, of the attainment by man of the Divine Perfection in this respect, as well as to demonstrate both in His own person and life.

But there is another side to this picture, and one which shews how little as yet—though nearly nineteen centuries have rolled by since His advent—the *spirit* of His teaching has been apprehended and realized by His professed disciples, to say nothing of the vast multitude of those who are only nominally so.

For at this season the ordinary tale of animal victims to man's unnatural appetites is increased tenfold; men have inflicted (vicariously it is true for the most part, though individual responsibility is not lessened by this fact) suffering and death upon millions of their highly organized and highly sentient sub-human fellows for the purpose of providing material for the feasting attendant on the celebration of Christmas; in fact, a veritable orgie of blood and cruelty has been in progress, and this, strange to say, has come to be regarded by its perpetrators as a natural and integral, if not an indispensable, part of the festival observed in Christian communities in honour of the advent of the Messenger of the Lord of Life and Love, of whose loving care and compassion the lower creatures no less than man are the objects.

How often have the words "Thy kingdom come, Thy will be done on earth, as in Heaven," been uttered by the

lips of men surrounded by the spoils of violence and bloodshed without their bestowing a thought on the hideous incongruity between their acts and their prayer? for the former but too clearly demonstrate that they seek solely the establishment of a kingdom of quite another order, of which mere sensual gratification and the selfish disregard of others are the salient characteristics. In face of such evidence of their real desire the prayer becomes a mere "vain repetition," nor can it be otherwise until man truly repents of these deeds of blood, for this is the first and indispensable condition necessary for the realization of the Heavenly Kingdom in view of which the Christ bore witness.

The following lines, from the pen of one of the true illuminati of our age, portray in language at once eloquent and convincing the real cause of this perversion by man of the primary and natural law of his being, and the dire consequences as regards himself, so long as he persists in it,

"To humanity in Paradise" (as the sacred story says) "made in the Divine Image, and unfallen, were given as meat the tree fruits and the herb grains; then, as Ovid tells us, 'men were contented with the food which Nature freely bestowed.' For the bodily appetites knew no law but that of a healthy natural intuition, and obeyed the impulse of the God within, desiring no other nourishment than that for which alone the body was anatomically and physiologically designed. But as soon as it acquired a perverse, selfish will, a new lust arose; for a new and sub-human nature appeared in it, the nature of the beast of prey, whose image the fallen body has put on. That this is the literal truth, all the poets, all the seers, all the regenerate testify, bearing witness also that Paradise can never be regained, Regeneration never completed, man never fully redeemed, until the body is brought under the law of Eden, and has cleansed itself thoroughly from the stain of blood. None will ever know the joys of Paradise who cannot live like Paradise men; none will ever help to restore the Golden Age to the world who does not first restore it in himself. No man being a shedder of blood or an eater of flesh, ever touched the Central Secret of things, or

laid hold on the 'Tree of Life. Hence it is written of the Holy City: 'Without are dogs.' For the foot of the carnivorous beast cannot tread the golden floors: the lips polluted with blood may not pronounce the Divine Name. Never was spoken a truer word than this; and if we should speak no other, we would say all that man need know. For if he will but live the life of Eden, he shall find all its joys and mysteries within his grasp. 'He who will do the will of God, shall know of the doctrine.' But until father and mother are forsaken—that is until the disciple is resolved to let no earthly affections and desires withhold him from entering the Perfect Way—Christ will not be found nor Paradise regained."—*The Perfect Way, or the Finding of Christ.* Lect. VI., p. 24.

Men forget or ignore the fact that to regain this Paradisaical state, their preparation must be from within, that they must work out their own salvation, and themselves fulfil the conditions necessary to make the body a fitting temple for the Divine Spirit. Thus at the very outset of their quest they must tread the path of renunciation, abandoning all in the way of foods, drinks, sensual habits and desires, and social environment which can hinder the progress or prevent the accomplishment of their high purpose. Each must make this preparation, and bear the burden *in himself*. It is the Divinely appointed method, and in vain does man look to any power from without to effect the necessary change, and in some mysterious way to lift him to the Heaven he seeks.

As on the physical, so on all the other planes of man's being must the preparations be from within,—the mind must be purified, and the soul must truly aspire if the goal is to be reached.

The following extract from the same source as the above presents in a forcible manner the result of flesh eating on that plane next above the physical in man.

"Man as the Microcosm, resembles in all things the Macrocosm, and like the latter, therefore, he comprises within his own system an astral plane or circulus! In eating flesh, and thereby ingesting the blood principle—*flesh and blood being*

inseparable—he sacrifices to the astral emanations of his own magnetic atmosphere, and so doing, ministers to the terrene and corruptible. This it is to ‘eat of things offered to idols,’ for blood is the food of the astral *Eidola*, and the eater of blood is infested by them.

“And this occult reason for abstaining from the ingestion of flesh, is that which in all ages and under all creeds has ever powerfully and universally influenced the Recluse, the Saint, and the Adept in Religion. As is well known, the use of flesh was in former times invariably abjured by the hermit fathers, by the ascetics of both East and West, and in short by all religious persons, male and female, who, aspiring after complete detachment from the things of sense, sought interior vision and intimate union with the Divine; and it is now similarly abjured by the higher devotional orders of the Catholic Church and of Oriental Adepts.

“Let us boldly say, and without fear of contradiction from those who really know, that the Interior Life and the clear Heaven are not attainable by men who are partakers of blood;—men whose mental atmosphere is thick with the fumes of daily sacrifice to idols. For so long as these shadows infest the man, obscuring the expanse of the higher and divine ether beyond, he remains unable to detach himself from the love for matter and from the attractions of sense, and can at best but dimly discern the Light of the Spiritual Sun.

“Abstinence from bloody oblations on all planes, is therefore the gate of the Perfect Way, the test of illumination, the touchstone and criterion of sincere desire for the fullness of Beatific Vision.”—*The Perfect Way*. Lect. VI., pp. 15-18-19.

The signs of His Spiritual Advent spoken of by the Lord are manifest on every side at this time to the truly percipient soul—signs that “it is even at the doors.” It behoves all who call themselves by His name to prepare “to go forth to meet Him,” and of this preparation the first and absolutely indispensable steps are, the ceasing from all habits of violence, the cleansing of the body from all stain of blood, and the abandonment of all self seeking. For His Kingdom is essentially one of Harmony, Purity, and Peace.

ROBT. H. PERKS, M.D.

POSSESSION.

That which we had we still possess,
Though leaves may drop and stars may fall;
No circumstance can make it less,
Or take it from us, all in all.

That which is lost we did not own;
We only held it for a day—
A leaf by careless breezes blown;
No fate could take our own away.

I hold it as a changeless law
From which no soul can sway or swerve,
We have that in us which will draw
Whate'er we need or most deserve.

Even as the magnet to the steel
Our souls are to our best desires;
The Fates have hearts and they can feel—
They know what each true life requires.

No fate could rob us of our own—
No circumstance can make it less;
What time removes was but a loan,
For what was ours we still possess.

HIDDEN GEMS.

We know not what lies in us, till we seek.
Men dive for pearls—they are not found on shore;
The hillsides, most unpromising and bleak,
Do sometimes hide the ore.

Go, dive in the vast ocean of thy mind,
O man! far down below the noisy waves,
Down in the depths and silence thou mayst find
Rare pearls and coral caves.

Sink then a shaft into the mine of thought;
Be patient, like the seekers after gold;
Under the rocks and rubbish lieth what
May bring thee wealth untold.

ELLA WHEELER WILCOX.

EDITORIAL NOTES.

THE
BIRTH STORIES
IN THE
SYNOPTICS.

The incidents surrounding the birth of Jesus have all been applied to the material life. They were put where they are now found in the synoptic Gospels by those who composed these records. They were stolen, like the sacred Mystery of the Immaculate Conception, from the inner circle of the Brotherhood. They were accidentally made known to one of those who had joined the Brotherhood after the passing over of the Master. They were not disclosed to him ; but he found a copy of them which had been left unguardedly by the Brotherhood after one of their gatherings. When he made the discovery he took the left copy and secreted it under the floor of the room where they met from time to time. By this means was he able to read the stories before he took the copy away. He was not one of the true followers of the Master's Teachings, though he did profess to be so. He did not belong to those Brethren who formed the inner circle of the Brotherhood, for he knew that they did not trust him. But, by stealth, he succeeded in securing from them, in the manner we have just indicated, the knowledge for which he had joined their circle. For his admission to the Brotherhood had this end in view. He was one of the band who were determined to wrest the Celestial Mysteries from the hands of those to whom they might be committed, in order to give to them a material setting and interpretation. This was the way in which the Christ's mission to this world was to be defeated. For, by the materialisation of all the Mysteries taught by Jesus to the disciples, they hoped to make His mission of none effect. For they knew by long experience that through the materialisation of any of the Mysteries, whether Spiritual or Celestial, they at once prevented the soul from rising on to the Spiritual Kingdom. Because, when the Spiritual Mysteries were turned towards the earth, the meaning of them was supposed to be earthly. When any history which was entirely spiritual was written of as if it were on the outer physical kingdom, they knew that the soul would interpret it as relating to the outward and physical. And by this subtle means were the enemies of spiritual and Divine things able to destroy the work of the Christ.



THE STORIES
NOT
MATERIAL
HISTORY.

Now, the stories which have been associated with the human life of Jesus had no relation to him. They had no application to his human body. They were not told by Him even to the disciples who followed Him prior to His betrayal, lest such a calamity should happen to them as had overtaken those Mysteries which had been given to the ancient Hebrews by Moses during the pre-Egyptian period, when the Hebrews were dwelling in Armenia. For Jesus knew the danger of giving the inner sense of any of these Mysteries to those who were not in a state to receive them. He knew the dire calamities which had befallen the beautiful spiritual, and even Celestial, Mysteries which Moses, as the Interpreter, had given. He knew to what use the Jews had put all these sacred and beautiful histories when they began to apply them to their own history. He knew that the leaders of the people would have used them even as the Jews did. And so He always spake to them in parables lest they should by any means come at the spiritual meaning of what He was saying. And for this reason had the disciples constantly to inquire what He meant. "Unto you is it given to know the Mysteries of the Kingdom," said He when speaking to the disciples; but not unto the leaders and the people. These latter had to have all these sacred things presented to them under the guise of parable and story. And only by this means was He able to influence those who sought the Divine out of a pure heart, without the danger of revealing the deeper meaning which lay beneath all He said. And in this way was He also able to make known to those who could understand, the real purpose of His coming to this world, without affirming that purpose to the multitude. And likewise by this means was He able to gather together a few Celestial souls to whom He could commit the Sacred Treasures.

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HOW JESUS
BECAME
THE MAN OF
SORROWS.

With all their genius and evil intent did those souls who had come to oppose Him, seek to discover that Treasure. They had come to make His mission as hard as possible for Him, and to turn all His beautiful teaching towards the planes of matter. They ever strove to entrap Him in His teaching. They lost no opportunity

of attacking what He said. They lived from day to day with this end in view. They never rested whilst He lived and taught. They were always to be found where He was, and they were always ready to challenge what He said. They never left Him during all His life on the physical plane, lest they should miss an opportunity of making Him say something which would give them the power they longed for—that of betraying Him. They were therefore the source of His constant anxiety, the cause of the deep sorrow which so often filled His heart, the generators of those conditions by which He so frequently found Himself beset. They were indeed as the gall of bitterness to His soul, the real flagellators who were ever scourging Him with the thongs of their hate, the real makers of false history, the too real degraders of everything pure and sacred. And the knowledge of these things which the Celestial soul possessed who overshadowed Jesus, constantly made Jesus appear as “the man of sorrows.” For the mind of Jesus was influenced by the knowledge. Jesus knew these things in His soul, though they had at times to be hidden from His mind. For it was absolutely essential to His mission that He should be put under such limitations as those souls were for whose return to the Celestial Spheres He had been born, and for which He lived and taught.



THE
BIRTH STORIES
WERE
CELESTIAL.

The stories which were stolen from the Brotherhood and which are now found in the synoptic gospels, were all Celestial Mysteries. They related only to the past of those souls for whom the Christhood was lived. They had nothing in common with the outward and material history of Jesus, since in their nature they were all Celestial. The story of the Shepherds of Bethlehem feeding their flocks and having the visit of an Angelic Host who declared unto them that the Christ was born, had nothing to do with any historic event on this Planet, but was of purely Celestial origin. It could not have been related to this earth because the shepherds spoken of were not men in the flesh. Had they been so, they could not have witnessed the phenomenon which it is said took place before them. Nor could they have witnessed the marvellous scene which it is recorded in the synoptics they saw in the Heavens. The strange spectacle of

an Angelic host suddenly arising before the vision of the ordinary earth-born souls, should have been sufficient to indicate the non-historic, non-material nature of the event. And even more so should the fact that the human soul has never seen an Angel. For the appearances on the magnetic plane of the Spiritual World which have become associated with Angelic forms fashioned after that of the human, have been interpreted to mean that the Angelic World is fashioned after the pattern of the materialised human plane. But that mistake is easily explained. For when the Angelic World has to communicate with the human, it must use such forms to express its meanings as the soul can apprehend. But, when manifesting to souls of a higher order, it presents its messages in forms in harmony with the kingdom to which those souls belong. And it was such a vision to souls who were dwelling on the Spiritual plane, and who were teaching other souls concerning the Divine, which has come to be associated with mere watchers of sheep on the plains which are now known in Judea as those of Bethlehem. So that the vision had nothing in common with the earthly significance given to it in the synoptic records.

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THE
SHEPHERDS OF
BETHLEHEM.

When the Mystery was communicated by Jesus to the little band of faithful souls, it was told them in order to awaken in them their own past history when they were dwelling on the Spiritual Kingdom. It was given to them because it had special relation to their own system on the Celestial Kingdom. It was meant to awaken in them memories of that history, in the hope that, by so doing, they might the more speedily arrive at the status of the Christhood. And the vision was not given them in the form in which it is represented in the synoptics; for they could not have been in a state of sleep upon the Spiritual Kingdom where the Divine was always being made manifest. For the idea of the soul requiring rest or sleep is entirely begotten of the necessities of the lower mind. Nor could the mind of the soul itself have witnessed the spectacle, since it is only the reflector of the soul's own inherent spiritual history. For the mind of the soul is to it what the moon might be said to be to this world: it is its companion whose mission it is to reflect back to the soul the light born within it from the Divine. And so the mind could not have witnessed

such Angelic phenomena until such experiences had happened to the soul itself. Nor could the lower mind have witnessed such a spectacle; for, to present such a sacred picture to the mind born of matter, would have meant the entire change of the venue from the spiritual magnetic plane to the materialised magnetic plane of the Planet. And such a change would have necessitated not only the spectacular being of an entirely different order, but also have given to it only an earthly significance. For when anything of a pure spiritual nature has to be presented on the magnetic plane of the Planet, (which was generated out of matter) then the ideas in which that truth would have been presented on the magnetic plane of the Spiritual World, have to be transferred to the forms which can be received by the material magnetic plane. And, therefore, it would have been absolutely impossible for such Spiritual Mysteries to have been presented under the guise in which they are now to be found in the synoptic records. Nor could such pure and Heavenly things have been made known to any souls who had never functioned upon the Spiritual Kingdom.

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THE
ANGELIC VISION
AN ÆONIAL
TESTIMONY.

Now, the story of the Angelic appearance is perfectly true. It did take place thousands of ages ago when the Sons of God were dwelling upon the Spiritual Kingdom, prior to their advent upon the planes of this earth. But when the story is applied to the mind of matter and the sensuous history in which it has been set, then it is quite true to say that the whole picture is impossible. It has had to be repudiated by those who could not apprehend its spiritual significance. It has had to be left in the records as something beyond the understanding of the mind where souls have feared to repudiate its implication lest they should be found rejecting the Divine. It has had to be accepted on blind faith by hosts of serious minded teachers who could not reject it because they had some knowledge of the Spiritual World within themselves. And so the sacred truth implied by the story has never been known since the days of the Brotherhood. Some have rejected it with scorn as one of the myths begotten out of the superstitious ages when the human race were in a state of spiritual childhood. Others have rejected it because they have possessed an inherent antipathy to the

truth which lies hidden within it. Still have others rejected the story because by so doing they created a certain history known in the Spiritual World as that of *the dethronement of the Intuition*, because by their example they have been the means of leading many who would naturally have sought after spiritual things, to seek no knowledge which could not be acquired by means of the mind. Yet has it remained in these corrupt records, enduring all the contumely heaped upon it, witnessing to the reality of spiritual magnetic thought, testifying to the past history of the Celestial souls whom the Christ came to gather out of the world of material conditions, shining its pure light of Divine truth even amid the impure environment in which it is found, affirming the reality of the Spiritual World to this material world, still telling its story to the soul of the Celestial who can hear it.

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THE PURPOSE
FOR WHICH
IT WAS GIVEN.

The story of the Angelic appearance to the Shepherds on the plains of Bethlehem was that of the Angelic appearance to the Celestial souls who were dwelling upon the kingdom of the Divine, prior to their advent to this earth to help the children of this planet to complete their spiritual evolution. It was given them to indicate what had taken place in the Celestial Sphere from which they had set out on their mission of love. It had a purely Celestial signification. They then knew the meaning, though it has never been known by any other souls. They were not unfamiliar with the meaning which the wonderful spectacle conveyed to them, for it had taken place several times on their own system. It had no meaning for any earth-born soul. None could understand it but a Celestial soul. But even the meaning must be hidden from that soul whilst it remains in any sense bound by matter. For to discover it to souls so bound would again endanger its spiritual import. But as the soul which is Celestial in nature rises out of the captivity in which the sensuous life holds it, it will then fit itself to receive its sacred history. And only then may it be again communicated to the Brotherhood, and through them to such souls as may be found worthy to receive such beautiful Celestial Teachings. But, until that hour has come, its meaning must be guarded. And when that time has come, then shall all these beautiful stories be retold to those souls who are able to receive

from the Spiritual Kingdom and to understand Divine things. For only unto such as are able to receive from the Divine may the stories be interpreted. As it was said to the disciples by Jesus when He spoke to them concerning the possession of these most sacred Mysteries, so now would we say to those who desire to enter into the knowledge of them—"If any man would be my disciple, let him take up his cross." For there is no other way to the knowledge of these most sacred histories, than by the narrow path of absolute abandon to the Divine way of life.

ANSWERS TO CORRESPONDENTS.

C. D. (1) *The Planet-Soul.* This world has so long been under the dominion of Matter, and its children so perpetually in bondage to conditions born of matter, that it has always been difficult to impress the latter with the fact that this Earth is not simply an unconscious, lifeless, physical mass where human souls dwell for a brief time. They do not seem to understand that the Earth is not only a living organism full of the most wonderful potencies, but that it is also a conscious actor. For the Earth as human souls yet know it, is only a physical organism, subject to the indefinable laws of motion, a mere unconscious creature in the ocean of the stellar universe. This is the view presented to the mind by modern science, and alas! also by the interpreters of Christianity. But this view which reduces the Earth to a mere inanimate mass, and to being nothing higher than the conglomeration of matter, will, before long, be shown to have been one of the grossest fallacies which has ever overtaken the human race. And the cause of this fallacy and its perpetuation through all the ages, will be exposed to the view of those who have contributed to the false interpretation of the nature and life of the Planet. But here we may give only a brief indication of our meaning.

The Earth was not created an inanimate mass of matter, nor a mere organism on which human souls might live in a state of Matter. Nor was it ever intended that any part of the Earth should become fixed. For the more fixed the Earth became the greater were the physical tragedies which overtook it. And the greater the calamities resulting from its fixity, the more difficult was the path made for its own children. And the more the path was made difficult for them, the harder it became for them to attain the true end of their soul. The whole history of the human race, with all its material conflicts and soul anguish, may find its explanation alone in the tragedy when the Earth allowed its planes to materialise and become fixed. For the outward

histories of the soul and the Earth are inseparable. The history of the children of the Planet is the manifestation of the history of the Planet-soul.

Originally the Earth was a Celestial. It dwelt on the kingdom known on the Celestial plane as that of the Human. The term *human* is not to be understood physically in relation to any form of organism, but to a spiritual state. And when a Celestial dwells on the Human Kingdom, it is for the purpose of creating what has come to be known as Human Souls. This the Earth was in the process of doing when the tragedy overtook it. It had only reached the condition of that expressed in the language of the Hebrew writer where it is stated that the Earth was without form. By that was meant, that the Celestial who is spoken of had not been able to accomplish his purpose and keep the planes of his system in a state of harmony. And it likewise indicated that something had happened to prevent the Celestial from being able to complete his creation. Had the story been truthfully told by the writer of the Creation record, the human race might have been saved ages and ages of anguish; for the true story would have enabled the soul to have recognised its own past history. And the knowledge of that past would have acted as an incentive to it to get back to the conditions in which it dwelt prior to its descent into a material form. And by doing so, it would not then have been the cause of much of the ruin which was wrought upon the outer planes of the Planet; and the Planet-soul might ages of cycles past have recovered itself.

(2) *The Celestial Souls whom the Christ came to gather out of this world.* These Beings are called Celestials not because they are perfect, otherwise a perfect human soul would also be a Celestial. There are many orders of souls in the Heavens, and they are named after their own order. The Celestial souls are of the next order to the Divine. These have within themselves the knowledge of the Divine. Those who came to the aid of the children of this Planet soon after its tragedy, were known on the Celestial Spheres as the children of the Adonai. They were also known on the spiritual spheres as the children of the Celestial. When they came to help the human race, the latter were Spiritual Beings—not men and women with bodies of flesh, or “coats of skin” as the latter have been termed. The souls of the human race were then all spiritual, and dwelt on the outermost plane of the Spiritual World. When the Earth or Planet-Soul made the false step at the suggestion of some evil-disposed spirits who had fallen from Celestial conditions into the outer darkness which lies beyond the kingdom of the Divine operation in the Spiritual World, these human souls were dwelling on the seventh plane of the Planet. That plane was spiritual. But the step the Planet-soul took produced such conditions in it that it began to change its nature, and then to become more and more fixed. And as these changed conditions became inimical to the true evolution

of the souls of the race, the latter were helped by the Celestial souls to rise up to the lowest circle of the Spiritual World where they might be enabled to complete their spiritual growth. They were thus saved for a time from the same fate as had overtaken the Planet. And had they remained on the spiritual planes they would never have known the terrible anguish which the dragon of matter has meted out to them during all their history since they took unto themselves material bodies for the purpose of living upon the outer fixed plane of the Planet. But when they had reached a certain stage in their spiritual evolution, the Celestial souls who had helped them for ages, withdrew to the higher spiritual planes, in the full belief that these souls would soon be able to rise on to the plane of the Spiritual World. But soon after the Celestials left them, they foolishly descended to the planes of the Planet and dwelt there, with the result that they were deprived of the necessary spiritual magnetic currents to sustain their souls in harmony with the Spiritual World. The result was the changing of the spiritual essences out of which they had been generated into a fluidic condition. And when they discovered what had happened to them, they sent a message to the planes where they had dwelt, asking for aid. The message was conveyed to those planes by means of magnetic thought—the same process which now takes place when the soul truly aspires. But at that period the conditions were not so difficult, so that the transmission of the message was more easily accomplished.

It was then that the Celestials made their mistake. For they thought they could approach these souls so much more easily by also assuming fluidic forms. And to do this they were bound to allow their Celestial magnetic forces to leave them. For no soul who crosses over from the Celestial World to the planes known as those of the outer darkness, can retain its Celestial magnetism when it once passes the line of the plane of the Spiritual World; for it then ceases to have direct fellowship with the Celestial. And when the Celestial souls crossed that line, they at once knew that they had made a mistake. But not knowing the full extent of their mistake, they thought that they could return to the line after they had helped the children of this Planet. But they soon found that to return to that line it was necessary to receive aid from the Celestial World. And that could only be had through them asking for it. For the whole constitution of the Celestial World is built up on the planes of the Spiritual World, so that what enters it from without itself must proceed through the Spiritual Spheres. And the Celestials thought that they could always reach the Spiritual World when they wished, and through it ask for the needed aid to enable them to return to the Celestial plane. They were not careful for themselves, as they thought only of those who required their help. And, actuated by this noble feeling, they continued to

descend ever lower and lower on the Spiritual planes until they reached the outermost. Here they paused and were in the process of divesting themselves, as we may learn from a strange incident recorded on the magnetic plane of the Spiritual World, where it is stated that they were deceived into believing that they could go down to the materialized planes of this Planet without any danger of being involved. This incident cannot be recorded here; but we may state that it was of a nature that would easily have been detected by souls who were less anxious than these Celestials were to rescue the human race. But in their anxiety born of pure love and devotion to the Divine, they were ensnared into believing what had been communicated to them. They did not understand anything they had been told concerning the awful danger begotten from the condensation of the spiritual essences out of which all the planetary systems had been created. They were Celestials, and knew nothing even of the nature of these planetary systems. But they had soon to discover what they were and what the purpose was for which they had been created by the Elohim. For, as they descended lower, they came into view of these systems. And when they reached this Planet they found that it was in darkness. And this was the first calamity which overtook them. The Planet-soul had also lost its Celestial light, and its magnetic currents were all out of harmony through the fixity of its seventh plane. And so its outermost plane was absolutely dark because there was no Celestial magnetism in it. When therefore the Celestials found that this Planet could furnish them with neither light nor magnetism, they ascended to the lower planes of the Spiritual World where they dwelt. But they never lost sight of the mission on which they had come. They therefore decided to try to reach the children of the Planet by means of fluidic forms in which they could with safety dwell upon the outermost plane of the Spiritual Spheres. Here they made the supreme mistake which has kept them from ever rising again to the Spiritual World, for by assuming fluidic forms they also in part materialized. And by so doing they lost their Spiritual Magnetic forces without which they were unable to function upon the line of the plane of the Spiritual World. And by this loss they were compelled to remain upon the outermost plane of that world. And not only so, but the loss of their Spiritual Magnetic forces made them the easy prey of those who had first misled the Planet-soul into allowing its seventh plane to condense, and its children into descending upon that plane and becoming changed into fluidic forms. For they not only succeeded in conveying a false message to the souls from the Celestial World telling them that they might descend without danger, but they also ultimately prevailed upon the children of this Planet to enter forms which they themselves had prepared, as through such forms they would be better able to live in harmony with the outer plane of the Planet. And then ages after they had succeeded

in prevailing upon the human race to enter these fixed forms, they also succeeded in betraying the Celestial souls through the human race by means of the love which had grown up between them whilst they were dwelling on the lower spiritual planes.

Whilst all this happened so many thousands of ages ago, the true history of these souls from the Celestial World has never been written on this Planet. But their story will ere long be told, and then those who can understand that story will see for themselves the meaning of the need for the appearing of the Christ. They will recognise Him as the exposition of that state to which these Celestial souls had once attained ; and they will behold in Him as He manifested that Christhood the same state as that after which their own hearts long. And they will recognise in His sublime teachings their own past history, and the only sure path by which they can ever hope to arrive at the Christhood status and the recovery of their long-lost light.

(3) *Why the need for the Christ?* From what we have said in the answer to the previous question it will be self-evident that the mission of the Christ was a necessity in order to enable the souls who belonged to the Celestial System whence He came, to return again to their original estate. That such was the purpose of His mission He constantly affirmed. And to accomplish it, it became absolutely necessary for Him to lay aside His own Divine Nature in order to assume the very form in which they dwelt. And in order that they might not fail to reach the line of the Spiritual Kingdom, he took upon Himself the very conditions in which they had to live upon this Planet in order to show them that the status of the Christhood could be reached even whilst dwelling on this Planet.

THE EDITOR.

COMPASSION.

“ A pity, without limit, which unites us with all living beings—in that we have the most solid, the surest guarantee of morality. With that there is no need of casuistry. Whoso possesses it will be quite incapable of causing harm or loss to anyone, of doing violence to anyone, or doing ill in any way. But rather, he will have for all, long suffering ; he will aid the helpless with all his powers ; and each one of his actions will be marked with the stamp of justice and love Between pity towards ‘ beasts ’ and goodness of soul there is a very close connection. One might say without hesitation, when an individual is wicked in regard to them, that he cannot be a good man. One might also demonstrate that this pity and the social virtues (purity in food and habits) have the same source.”

SCHOPENHAUER.

PHYSIOLOGICAL LABORATORIES.

The physiological laboratories of our country are legalised torture-chambers, and it may be affirmed of them that if the deeds done within their precincts in the name of Science were generally known, and all that transpires there from day to day were written down and published in its unvarnished nakedness, it would produce such a feeling of revulsion in every pitiful heart that the Legislature would be bound to interfere and bring the iniquity to an end.

I have often wondered where these poor victims of "research" came from. They were always there—one could hear their whinings now and then in the background; but before the class met everything had been prepared and the dog we saw gagged, strapped upon a board, and curarised, came we knew not whither, and none of us, I fear, paused to ask the question.

As my mind, however, reverts to these things I picture to myself some sad wreck of humanity wending his way in the darkness to those Seats of Learning followed by the dog that trusts him and looks up to him, no matter how sadly obscured the divine in his nature may be, and even as he enters those portals over which, as far as he, poor creature, is concerned, the words are written "Abandon Hope all ye who enter here," he will fawn upon him and lick the hand of his betrayer—the hand that is about to receive a reward for unutterable meanness, the hand that will soon close upon its miserable shillings, while the poor object of it all is left to a slow and terrible death.

GEORGE BLACK, M.B.

(Vivisection—a plea for its abolition).

"And the Great Dragon—The world-deceiver—who had deceived the Saints, and all those who worshipped him as God, were cast out from the planes of the Heavens."

ON WHAT SHALL WE BUILD?

THE way to the accomplishment of the redemption of men and women from their life of inhumanity, gross living, flesh-eating, and all manner of animalism, is not that of mere outward reformation. Had such redemption been possible by these methods, then the whole human family would have been ages ago dwelling on the planes of Heaven instead of being more deeply sunk than ever in a life which is crowded out with every form of gross material desire and feeling. For the great questions which the reformers of the present day are urging upon the consideration of the mind of men and women, have been before them in other ages when the race were not so sunk in the mire of the flesh-pots. The great and grave questions before the mind to-day—those of humaneness toward the sentient creatures beneath us, as well as to the whole of the human race irrespective of nationality; of true living for the individual life; and of meats and drinks—have all had champions since the outward and material history of the race came to be written. These men and women were just as earnest in their endeavours to create new conditions as those are who are giving themselves to these reforms to-day. They were not in any way lacking in gifts both temporal and intellectual; and some of them were rich in great spiritual gifts: and all of these they gave unreservedly to the accomplishment of these reforms. But they sought to abolish the evils rather than to make the evils an utter impossibility. They strove to redeem society from its degraded states without laying those foundations which could alone prevent men and women from falling into such conditions. They gave all their energies to the work of reforming rather than to the work of redeeming. They sought to convert men and women to right habits, in the outward life and forgot that such new habits through lack of a Divine ideal, might not help them to nobler manhood and womanhood. And in doing so they stamped their own efforts with spiritual failure.

though at the time they seemed to achieve some material success. For had their success been of a true kind, there never could have been the conditions which confront us to-day. Had their successes been based on spiritual foundations, then those who were reformed would also long ere this, have been redeemed. For where men and women attain to a *true* spirituality, they are pure in their diet as well as in their hearts' desires. But because there was lacking the true spiritual redemptive effort, men and women remain very much the same as when these great workers of the past ages undertook the regeneration of the world.

The present state of the Western World is a strange and unspeakably sad commentary upon the noble endeavours of the vast army of workers who, during the whole of the Christian era, have tried to make it a Paradise for men and women. When we remember the noble army of martyrs who, during the early ages of the era, gave themselves unreservedly unto the work of teaching the truth as they conceived it, who strove to impress all the Western Institutions with their conception of the truth, who endeavoured to make men and women respond to their appeals through preaching the doctrine of fear by proclaiming to them the dangers they were running in not accepting their statements, and then witness the fearful results in the state of the Western World to-day, surely we must see that though they meant well in their endeavours, yet they must have been mistaken. For, as it has so often been said, "the blood of the martyrs is the seed of the Church," and if that be literally true, what a harvest we are reaping to-day! Was there ever a more terribly sad spectacle than the Church is now? What a growth as the result of all those heroic lives! Was there ever a greater contradiction between cause and effect than there exists now in the Church, whose adherents in millions gloat over their meals of flesh after they have been singing of the Divine Love towards men? Was there ever such a contradiction between heroic love towards the race and the fruit of the endeavours of that

love? Where has the seed of the martyrs borne fruit? Is it in the land of Christian teaching? Where have the fruits been most manifest? Has it been in the Church? Nay! Every great and true reform has had to go outside her gates in order to find a venue. Who has placed the greatest obstacles in the way of the reformer? The Institution which claims to be the result of the Christhood. Who has made the path of the reformer so hard, and indeed well nigh impossible? Those who should have been as the Christ amongst men. Where have the real enemies of the Christhood been found? Surely amongst those who have built up on His pure and noble Christhood an Institution whose energies have been directed constantly towards the founding of a mere earthly kingdom in opposition to His own teaching that His Kingdom was not of this world. And what shall be said of that Institution which has the presumption to rear itself on His name, whilst it makes the realisation of the Christhood for the soul an utter impossibility? Shall it be said of such an Institution that it hath wrought a good work upon Him? What are the magnificent triumphs of which it boasts? Are they bands of men and women whose lives have been redeemed up to the plane of human Christhood? Or have they only succeeded in rearing ecclesiastical venues through which the people find new ways to entertain themselves?

Truly the ecclesiastical spectacular is the most impoverished in spiritual riches of all the Institutions which have ever been raised for the regeneration of the world. Men and women go to them for bread and get only a stone. They seek through them the way to the Christhood, but are sent along the path of a mere material experience rather than an inwardness of faith and upwardness of aspiration leading to Christhood, so that even the possibility of the Christhood is lost to their vision.

Wise therefore are those whose endeavours have sure foundations, whose house is built upon the Rock of the Divine and the spiritual needs of Humanity.

J. TODD FERRIER.

THE EVOLUTION OF THE SOUL.

(From Unity,)

EVERY individual should *know* something of what is meant by the soul's unfoldment, and first of all should know and realise in the fullest sense that every aspect or quality that may be considered Divine is *involved* in every soul.

We should begin with the infant to educate the soul, and, to give a brief explanation of the process, we must know that much responsibility rests with parents and teachers in forming the character of the child. The character and soul may be said to be identical. When a child has been carefully taught that *truth* is the greatest factor in the character of the child, and that sentiment is kept carefully unsullied from childhood to youth, and from youth to manhood, or maturity, there will be very little danger of a departure from that principle. Truth in acts as well as in words, Truth in thought as well as in speech, Truth according to principle in every act, and in every word, is a very rare thing on the plane on which we live, hence the frequent inquiries as to the character, or soul, of certain individuals.

It is common for people to speak of the smallness of the soul, or the greatness of certain souls, without really knowing what the soul is, or that it is capable of any change, or of evolving from its first consciousness of principle to the various phases it will meet in its evolution. The child should be taught to analyse all the statements used by the teacher in its education, and shown how to apply them. If it is taught the statement of Jesus that *knowing truth* will make it free, it should be taught to analyse that statement, and it will see that knowing truth depends upon *keeping* the sayings, and *continuing* in His words. The same is true of other well-known statements of the Master.

If all these promises are fully understood, it will not be so difficult for the child mind to comprehend; and as one truth after another dawns upon the consciousness,

the child will find that what has always been involved in his being, is being evolved to his comprehension. The same is true of the maturer minds. Many have never considered the subject of soul development, or thought of the possibilities of an awakened soul. If we only remember that we live, move and have our being in God, and that every aspect that represents God is within us, waiting to be evolved and acknowledged, we shall realise our powers. This is the one great secret of a peaceful life. It is the *evolution of the soul within us*, and there is no end to the soul's discoveries in its evolution.

JANE W. YARNELL.

JOHN RUSKIN ON VIVISECTION.

"These scientific pursuits were now defiantly, provokingly, insultingly separated from the science of religion; they were all carried on in defiance of what had hitherto been held to be compassion and pity, and of the great link which bound together the whole creation from its Maker to the lowest creature."

—*Speech at Oxford, Dec, 9th, 1884.*

THE GROANING EARTH.

Earth groans beneath the burden of a war
Waged with defenceless innocence, while man
Not satisfied to prey on all around,
Adds tenfold bitterness to death by pangs,
Needless, and first torments, ere he devours.

Witness the patient ox, with stripes and yells,
Driven to the slaughter, goaded, as he runs,
To madness; while the savage at his heels
Laughs at the frantic sufferer's fury.
Ye, therefore, who love Mercy, teach your sons
To love it too.

COWPER,

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THE HERALD OF THE CROSS.

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No. 2.

THE RETURN FROM CAPTIVITY.

The Angel of the Presence of the Lord maketh it known unto the servant of the Lord that the day of the Redeemed draweth near.

The Angel telleth him that the hour has come when there shall be accomplished the return unto their Heavenly heritage of those whose way has long lain across the planes of this system.

The Angel telleth him that in their return the earth shall rejoice. For though she hath long known of their journeying, yet could she not aid them, because all her planes were as the wilderness and solitary places.

And the Angel telleth him that for them shall the wilderness give place to the garden of the Lord, the desert land to streams of life flowing from the Divine, and the loneliness of their pilgrimage to the presence of the Lord. For they shall all arrive at Zion—the Holy City—wherein abides the Divine Presence, in the service of whom they shall find their supremest joy.

And the Angel telleth him that in their return shall the Heavens rejoice: and those who have loved truth on the earth shall be glad for them. And in that day shall the Sons of God sing for joy, even as they sang on the day when the Heavenly Vision came to them upon The Bethlehem.

THE NEW INTERPRETATION.

XII.

THE FLIGHT INTO EGYPT.

There dwelt upon the planes of the Celestial Spheres one whose office it was to serve those who were seeking after the attainment of Spiritual Christhood. He served on the plane of the Divine, though his office was on the lower Spiritual planes. Those whom he served were children from one of the unfallen planetary systems, who were seeking for that fullness of life which could alone be found by them rising out of the planes of their own system to function on those of the Spiritual Spheres. These souls were not sufficiently evolved on the planes of their own system when they sought to ascend to those of the higher Spiritual Spheres. They were therefore unable to effect the attainment they so much desired. But the one of whom we now write was asked to minister to them, and to impart such instruction as would enable them to accomplish their ascension to the higher and inner Spiritual Spheres. But to do this it became necessary for him to divest himself of his Celestial Christhood, in order that he might be able to descend into the much lower conditions of experience in which these souls were.

THE Flight into Egypt has been the occasion of much dispute amongst those who see no real meaning in it. It has been the cause of many rejecting the story as altogether incredible. For many ages it was repudiated as unworthy of a place in the record. It was used as a pretext for rejecting the entire record because the story seemed so unlikely. It became the instrument of the enemy of truth by which to arouse every kind of suspicion concerning the reality of the appearing of Jesus upon the human threshold. And in this way did men and women at last come to reject the entire outward history, and to attach to everything a purely mystical meaning, until the life of Jesus itself assumed in their vision only a mystical sense. And thus arose the great schools of the Docetists who saw in the gospel records nothing of an outward character, but only the appearances of such in the form of spiritual

phenomena. And these schools so dominated the whole of Asia, that the Churches which had grown up there became mere centres of a philosophy within which there seemed no reality. And these Churches were those out of which arose the fearful persecution of all who sought to find some material history lying behind the thin skeleton in the record. For, when these latter could not understand it as history, they found themselves compelled to reject the record as having no true historical basis on which to rest. But by doing so they not only threw over the record, but they aroused within these schools of spiritualistic philosophy the fiercest antagonism. And the growth of this spirit developed the conditions within the schools which were in evidence during the third century. And in this way did the spiritualistic philosophy known as Docetism, destroy entirely the faith of many in the reality of the record, and the Docetists themselves arouse all the conflicts which raged in Asia.



Yet the story of the Flight into Egypt has a meaning which is at once beautiful and significant of the truth which gathers around the Advent. The story is not truly told in the occult or synoptic records. It had nothing to do with the flight of the parents of Jesus because of any edict issue by Herod. It had no relation to material events, though it spoke of a material experience. Nor was it the flight of the parents of Jesus to preserve their child, but the going down of the Christ into such conditions as are denoted by Egypt. For it was not the story of an outward history, but that of an inward experience. It had no relation to anything geographical, but only to the world within. It had no direct bearing even upon the child Jesus, though it had a very intimate and very decisive bearing upon the Christ. For it was of purely Celestial origin with purely Spiritual meanings, like the stories of the Immaculate Conception and the Angelic Vision.

Nor had it simply a meaning such as has been so often given to it from the plane of occultism ; for in that interpretation the real meaning of the story is lost. For,

though a true meaning of a general nature is given to it, yet through this has its innermost meaning been hidden from those who might otherwise have recognised it. But the occult interpretation is pure in as far as it goes; and it is only deficient in its failure to recognise the Celestial rather than the purely Spiritual nature of the story. For in the occult interpretation the story is applied to the human soul having to enter into physical forms which are denoted as Egypt, where it has to learn wisdom from experience. But there the analogy ends. For in that interpretation the parents are made to play the chief part, and the full meaning is made to gather around the child Jesus. For as Jesus is only the physical form into which the soul is supposed to descend, then the name for the soul has to be found. And as in occultism, the name of the reputed mother of Jesus means the soul, then that name has to be used. So that Mary, the reputed mother, is taken to represent the soul itself, and to be also the mother of the soul. But there is still the reputed father to be disposed of, and as his name has no meaning in occultism, he is taken to represent the mind, and also to become part parent of the soul. So the parents of the soul Jesus become the means of taking it into Egypt, and at the same time have to represent the soul itself; thus showing how impossible it is to have a part spiritual and part occult interpretation in the same story. For, had that been possible, then the whole story could have been interpreted without any such imperfect presentation of the meaning.

But it is quite legitimate to say that the *human* soul must needs go down into Egypt to learn wisdom, though that going down is not a "Flight" but a voluntary act in which the soul seeks to have a material sphere and to perpetuate it, to do which it has to return again and again in order to learn the truth that material existence is the primary cause of all its sin and sorrow, and that only by realising that truth and seeking for the Divine, can it ever arrive at that state of being when it can with safety be allowed to return from Egypt—or the life of existence—to that country known as the land of the soul.

But the occult interpretation has a great mission. For where men and women must find the true meaning by means of their mind, then that form of interpretation is of service to them as a stepping stone. But when they pause there, they not only show that they have failed to grasp the inner significance of the story, but that they are not yet functioning on that plane to which the story belongs. And long ere they reach that kingdom they must discover its spiritual significance. For, unless they are able to discern from the plane of the soul, they will never arrive at that state to which the story points. And unless they are willing to forsake all, even their love of occultism as a means of knowledge, they will never arrive at that state. For it was the occult spirit which wrought the ruin of all the pure Mysteries concerning the soul.

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The story had no relation to the parents of Jesus, nor to Jesus Himself. It was related to those other stories to which we have referred. It was of Celestial origin in that it related to the Christ; and it was of a Spiritual nature because its meaning was to be found alone on the plane of the soul. So the story should be received gladly as one containing the most sacred associations, and possessing meanings of an equally sacred character. And it should be viewed as on the same plane as the stories of the Immaculate Conception and the Angelic Vision. Nor should it ever be used as an occult presentation of the history of the human soul by those who recognise in it any deeper spiritual significance. For, when it is so made use of, it loses all its Celestial meaning. And when it loses that meaning, its full interpretation is impossible. Because its true meaning could have no relation to any human soul who had sought the life represented by the word Egypt—which means the life of the body with all its desires of a sensuous order. In such a case there would be no need for “flight,” as the soul would take up such a life as a matter of course. But if it had its meaning in a soul who sought not any such life, unto whom such a life would verily be a bondage, who had to take up such a life in

order to accomplish some great purpose, but who found all the conditions of such a life so absolutely opposed to the inner light of his soul, and who had to take a "flight," so to speak, from the home of his own nature down to the land represented by the body or Egypt, then there is a meaning in the story more profound than that which the occult interpretation gives it concerning the human soul; deeper infinitely than even the meaning of it from the plane of the human soul, which would relate it to the descent of the Christ into a human form; and more pathetic than any story told in all the gospel records concerning the Ministry of Jesus. And that it has such a meaning we now propose to show.

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The story must first be given as the Master Himself told it. It was told by Him to His closest disciple in order that he might inform the others after the Master had left this life; and it was of such a nature that that disciple urged the Master to tell it unto all who were within the inner circle. And He did so, though He did not then give them the interpretation. Thus the story was related to all those who afterwards came to be known as the Brotherhood. It was told about a week previous to the betrayal, but had no definite meaning at the time to the minds of the disciples. But when the Master had told it, He said unto the disciples, "There are many things I would fain say unto you concerning the things which must shortly take place: but ye cannot bear to hear them now." And when the disciple to whom he told the story heard Him say that, he then knew that it was not the Master's intention to give the meaning. Nor was it given until the Brotherhood had been formed for some time. So that when the story came to be stolen from the Brotherhood, its meaning had not been made known. For had it been made known, it would never have appeared in the occult record, lest some of those souls for whom its meaning became a reality to the Master, should discover that meaning and see in it the real purpose of the Master's life. But as its meaning was not known except by him to whom it was first spoken, the stealer of

the story was no wiser for the wealth of knowledge it contained concerning the love which prompted the Master to lay aside His Celestial Christhood, in order to give Himself as a real buffet to those trials and temptations which beset men and women. And to that ignorance on his part and on the part of him who put it in the record, are we indebted for its presence there. Nay, we are even more than indebted that it was built up by the betrayer into the birth history where it has seemed to have some meaning ; because, had it been placed by itself it would probably have been accounted nothing but a fable. For the story has the appearance of history when related to the birth of Jesus ; but standing alone it would be meaningless, except to those who knew its inner significance. And had it been put by the betrayer amongst the parables, it would have perished. Because in nature it is not a parable. It is not even a story ; so that had it been left in as such, it could have had no meaning. And as it was the purpose of those who wrote the synoptic records to have in them only such materials as seemed most suitable for their purpose of presenting a confused picture of the Christ ; and since that story said nothing to throw any light on the Christ, but only narrated what seemed to be a pure invention of the compiler of the occult record from which they built up their gospel records, they would in all probability have thrown it out. And the fact of its unlikelihood as a part of the birth incident, made them all the more anxious to keep it in their records, as they knew that it would contribute to the confusion of the picture they were drawing. So they let it remain where it was to add to the general affect of the insult which they hoped to heap on the head of the Christ, little dreaming that the short improbable story contained in its picture the secret history of the descent of the Christ-soul into the hells of the life represented by Egypt. And so by some remarkable coincidence were the three stories saved.

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The story told by the Master we now relate. It ran thus—

There dwelt upon the Celestial planes one whose name was MARIA. He was of those who had risen out of the planetary spheres where no forms of matter existed. He rose from sphere to sphere on the Spiritual Heavens until He reached the plane of the Celestial. He there also rose to the Kingdom known as the Divine. He was not able then to rise higher unless He undertook the education of a system. And in order to do that He must be prepared to divest Himself. That meant, that He must be willing to descend by the very path by which He had risen. And in order to accomplish the divestment, it would be necessary for him to go into Egypt. But so hard were the conditions surrounding such a task that He had long to consider them ere deciding. But when He had done so, He took His flight from the state of the Celestial Spheres into which He had risen, down into that known as Egypt. And He was there for many ages, teaching the souls of that system. And, when He had accomplished His mission, He had given to him another name indicative of the position which He was henceforth to occupy. That name was IOSEPH. And when He returned again to the centre of His labours, He was known as THE SIGN OF THE CROSS.

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The story was told along with that of the Angelic Vision, in order to try and awaken in the disciples some glimmering memory of what they had been, and of His own relation to them. And it was not until He had left them that the meaning began to dawn upon them. For they saw in it the story of their own system, and how He had come to them as a teacher when they themselves were not able to reach the Upper Heavens of the Spiritual World, because they had entered upon those planes too soon to endure the splendour of their light ; and how they were in danger of being consumed by the energy of the Spiritual Sun, whose office it was to illumine those spheres with Spiritual light. This was the interpretation given by the Master to the beloved disciple, and which he communicated to the innermost circle of the Brotherhood. And it was the primary meaning of the story. For the term MARIA means the soul. But it means more. Its

reference to the human soul was the result of the effort of the schools of religious occultists to find the meaning of the story. For when a human soul was spoken of in the Greek and Hebrew tongues, other terms were used. The Greek used PSYCHE and the Hebrew used the word for Spirit, but which has now come to have only a relative meaning. That term was NESHAMAH. But MARIA had a much more profound meaning than even the Hebrew term, for it related to things Celestial. It had no reference to any human soul, but to Him only who bore the name. Nor had it mere reference to Him as a soul belonging to the Celestial Spheres, but only to the *office* which had been given to Him. It was the word used in the Southern schools to denote that a soul had risen to the plane of the Divine. And so it betokened what the past of the Master had been.

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The term EGYPT had come to have in those days of which we write an entirely symbolic meaning. It had no relation to the country of that name, for in those days that land was spoken of as that of the Ptolemy. So the ancient name was dropped. But the schools made use of it because in its derivation it meant "the land of magnetic fires." So it was retained by them to imply the body. For by that time the philosophy of the East had sufficiently penetrated their philosophy to illumine it with the teachings prevalent in the best schools where a pure Brahmanism was taught. Then came those schools where the Master spent His early manhood to be lit up with the doctrine of the re-incarnation of the soul. And to describe that process the expression *going down into Egypt* was used. So the Master knew the significance of the term in its Spiritual meaning. For it not simply meant going down into Egypt, but going into Spiritual darkness. And so when the Master made use of the word He primarily meant by it the land of magnetic fires where they themselves had once dwelt, though it had also an indirect reference to the body into which He had now come to them. Nor was that all. For when He interpreted the story to

St. John, He told him that His relating of it had special reference to the future, as it was necessary for Him to assume many material forms in order to accomplish His mission ; that in these forms He would offer Himself as a buffet to those fiery trials and temptations which beset and master human souls ; and that only by such experiences would He be able to understand how it came about that souls who, like themselves, had once been on the Celestial planes, found it so difficult to rise out of the material state.

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The other term in the story is that given to the reputed father of Jesus. To give him that name was not wise on the part of the betrayer. For the word used is not that which was translated. The name Joseph is not in the story. It is not in the Greek. That reveals where the betrayer was, where the writers of the synoptics were, and where the scholars of the churches are. There is no such name as Joseph in the story. The term which is used is IOSEPH. That means THE SIGN OF THE CROSS. For the SEPH was the term associated with the ministry of the cross ; the I was the cross in its double form ; and the O or Omega was the sign by which Celestials indicated their mission to this world. And thus the word has such a wealth of meaning hidden within its few letters for us, that, had it been lost, we should not have been able to give such historic evidence of the truth concerning our teaching regarding the sublime mission of the Master. For when the word is thus read we have the beautiful symbol of His mission which the Church and the kingdoms of this world have appropriated and degraded in every possible way ; heaping insult on insult upon it through giving that meaning constant material expression in the most debased forms and uses, in order to make out of its sacred symbolic form sordid gain with which to minister to the body of desires and passions. And so, that which was holy and related to the office of His mission, has become the most pathetic and yet the most materialised and debased sign which is in the world to day. Yet men say they glory in the sacred Cross of Jesus ; that they worship at the foot

of the Cross of Jesus ; that they see there a victim offered in love for the world ; that they would rather die than give up their long cherished hopes of salvation by that cross on which Jesus died ; that the whole world was then redeemed by Jesus if people would only believe it ; that it is the lack of faith in Him as a victim on the cross which makes the world so full of sin and sorrow ; and then, after all these protestations, confessions, pleadings and vows, they go down to their workshops where they degrade the sacred symbol of His Holy mission into a mere commodity out of which to make gain.

J. TODD FERRIER.

LIFE AND DEATH.

So he dies for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it too ?
In his death he bore witness at last
As a martyr to Truth.
Did his life do the same in the past
From the days of his youth ?
It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride :
Was it harder for him ?
But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt.
And the world with contempt.
Was it thus that he plodded ahead,
Never turning aside ?
Then we'll talk of the life that he led—
Never mind how he died.

ERNEST CROSSBY.

THE INTERPRETATION OF THE
SCRIPTURES.

(From the "*Perfect Way or the Finding of the Christ*")

IF, therefore, they be Mystic Books, they ought also to have a Mystic Consideration. But the fault of most writers lieth in this—that they distinguish not between the Books of Moses the Prophet, and those books which are of a historical nature. And this is the more surprising because not a few of such critics have rightly discerned the esoteric character, if not indeed the true Interpretation, of the Story of Eden ; yet have they not applied to the remainder of the allegory the same method which they found to fit the beginning ; but as soon as they are over the earlier stanzas of the poem, they would have the rest of it to be of another nature.

“It is, then, pretty well established and accepted of most authors, that the Legend of Adam and Eve, and of the Miraculous Three and the Fruit which was the occasion of death, is, like the story of Eros and Psyche, and so many others of all Religions, a Parable with a hidden, that is, with a Mystic Meaning. But so also is the Legend which follows concerning the Sons of these Mystical Parents, the story of Cain and Abel his brother, the story of the flood, of the Ark, of the saving of the clean and unclean beasts, of the Rainbow, of the twelve sons of Jacob, and, not stopping there, of the whole relation concerning the Flight out of Egypt. For it is not to be supposed that the two sacrifices offered to God by the sons of Adam, were real sacrifices, any more than it is to be supposed that the apple which caused the doom of mankind, was a real apple. It ought to be known, indeed, for the right understanding of the mystical books, that in their esoteric sense they deal, not with material things, but with spiritual realities ; and then as Adam is not a man, nor Eve a woman, nor the tree a plant in its true signification, so also are not the beasts named in the same books, real beasts, but that the mystic intention of them is implied. When, therefore, it is written that Abel took of the firstlings of his flock to offer unto the Lord, it sig-

nified that he offered that which a lamb implies, and which is the holiest and highest of spiritual gifts. Nor is Abel himself a real person, but the type and spiritual presentation of the race of the Prophets ; of whom, also, Moses was a member, together with the Patriarchs. Were the Prophets, then, shedders of blood ? God forbid ; they dealt not with things material, but with spiritual significations. Their lambs without spot, their white doves, their goats, their rams, and other sacred creatures, are so many signs and symbols of the various graces and gifts which a mystic people should offer to Heaven. Without such sacrifices is no remission of sin. But when the mystic sense was lost, then carnage followed. The Prophets ceased out of the land, and the Priests bore rule over the people. Then, when again the voice of the Prophets arose, they were constrained to speak plainly, and declared in a tongue foreign to their method, that the sacrifices of God are not the flesh of bulls or the blood of goats, but holy vows and sacred thanksgivings, their mystical counterparts. As God is a Spirit, so also are His sacrifices spiritual. What folly, what ignorance, to offer material flesh and drink to pure power and essential Being ! Surely in vain have the Prophets spoken, and in vain have the Christs been manifested !

DR. ANNA B. KINGSFORD AND ED. MAITLAND, B.A.

" They repenting and groaning for anguish of spirit shall say within themselves ' This was he whom we had sometimes in derision, and a proverb of reproach : we fools accounted his life madness, and his end to be without honour : now is he numbered among the Children of God, and his lot among the Saints.' "—The Book of Wisdom.

AS BY FIRE.

Sometimes I feel so passionate a yearning
For spiritual perfection here below,
This vigorous frame with heathful fever burning,
Seems my determined foe.
So actively it makes a stern resistance,
So cruelly sometimes it wages war
Against a wholly spiritual existence
Which I am striving for.
It interrupts my soul's intense devotions,
Some hope it strangles of divinest birth,
With a swift rush of violent emotions
Which link me to the earth.
It is as if two mortal foes contended
Within my bosom in a deadly strife,
One for the loftier aims for souls intended,
One for the earthly life.
And yet I know this very war within me,
Which brings out all my will-power and control ;
This very conflict at the last shall win me
The loved and longed-for goal.
The very fire which seems sometimes so cruel,
Is the white light, that shows me my own strength,
A furnace, fed by the divinest fuel
It may become at length.
Ah ! when in the immortal ranks enlisted,
I sometimes wonder if we shall not find
That not by deeds, but what we have resisted,
Our places are assigned.

ELLA WHEELER WILCON.

Let us remember that nothing befalls us that is not of the nature of ourselves. There comes no adventure but wears to our soul the shape of our everyday thoughts, and deeds of heroism are but offered to those who for long years have been heroes in obscurity and silence.

MAETERLINCK.

EDITORIAL NOTES

GOING
DOWN INTO
EGYPT.

The story of the Flight into Egypt is one of the most beautiful in the whole of sacred literature. It was told the disciples by Jesus a week before his betrayal. It was the story which followed the Angelic Vision, and belonged to the same order; and it was in this story in which He embodied the teaching concerning His Sin-offering, and gave the presentation of that experience in Symbol. It was therefore a most sacred picture. And had it not been for the terms in which it was stated, it might have been lost to us. For these were so uncommon that no one understood them in the sense applied by Jesus. They related to His Passover which He had come to accomplish. They spoke of His intention to descend into the fiery magnetic conditions which are begotten in the lower mind by means of the body. They were therefore of a sacred order, and were not to be told to those who might make a wrong use of the story. The terms were all words having a Celestial meaning, and had no relation to anything material. They were those terms used by the best schools of the South where Jesus spent His early Manhood, to denote things which related to the soul. They had therefore no significance which was not altogether Spiritual. They were the terms used to explain the passage of the soul from its inception as a spiritual organism to its regeneration. They first implied things Celestial, then things Spiritual, and then the experience of the soul in matter.

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EGYPT,
MARIA,
IOSEPH.

These three terms were all in vogue when Jesus made use of them. They were, however, but little known outside the schools. They had no special significance to any but those who had been trained in these schools. But to Jesus who was well-acquainted with their derivative meaning, they had a very special significance after He had arrived at the consciousness of His Celestial Nature. For when we speak of Jesus we simply mean the outer person by which He was known to men; but when we speak of His Celestial Nature we mean that Christ who spoke through Him, whom the soul alone could ever recognise. So to Him, when the hour of His Illumination came, these words had

a significance even more profound than that attached to them by the schools. For they spoke to Him of an experience transcending any through which a human soul could pass. And they spoke also of experiences yet to come which no human soul could understand. And they also spoke to Him of an experience through which He had passed. The first experience was that contained in the story; the last was that of the life He was then living; and the second was related to those incarnations which He had to undertake in order to make His Sin-offering a reality. The first experience was spiritual; the last was also semi-spiritual; but those to come were of an almost entirely non-spiritual order. These were not Christhoods of either a Celestial or Spiritual Nature, but were bodies of veritable death. They were not Celestial in that He had to divest Himself of His Celestial Christhood. They were not Spiritual in that He had to allow Himself to become the object of attack by all the fiery trials and temptations by which men and women are beset. They were non-spiritual in that they were of a truly Astral character.

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THE NATURE OF THE THREE TERMS. These terms ought never to have been in use by the schools, for they originally belonged to the Celestial Mysteries. They were terms which were only known in the schools where the Mysteries were taught. They were first known by the first Hebrew race when they were a pure people dwelling in ancient Armenia prior to their descent into Egypt ages after the giver of the Mysteries to them had passed away. For, as we observed some months back, Moses gave the ancient Hebrews the whole of the Mysteries which in later ages became materialised. And these three terms belonged to those Mysteries. They were of those Mysteries which related to the human soul rising out of its material conditions on to the Spiritual, and even the Celestial Spheres. And they were in their nature such as could only be understood by those who had been initiated into those other Sacred Truths. They were unknown for ages after Moses had given them, except to such initiates. Nor would they ever have become known outside these circles had not the development of occultism taken place. For then the Mysteries changed their plane from that of the soul or Spiritual kingdom to that of the mind or mere

intellectual kingdom. And by this means did they come to gradually lose their sublime spiritual significance.

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THE HISTORY OF THE THREE TERMS. The terms have therefore a most sacred history, and have come down from purer times than we now live in—times when men and women found their chief delight in the pursuit of spiritual knowledge. And when these terms were in use by them in the days which followed those of Moses, they had special reference to the soul as it sought to accomplish its redemption from bondage to matter. And they had also reference to the possibility of the soul rising up till it even reached the Kingdom of the Divine. And in the uses to which they were put by those who afterwards materialised them, their Celestial significance was lost. But though that unfortunately took place, yet most fortunately they preserved their significance for the human soul. Hence when they came to be incorporated into the philosophies of the schools, they were preserved from becoming altogether materialised like so many of the other beautiful Spiritual things given by Moses to the early Hebrews. And thus did they become known to Jesus in their Spiritual signification. And then, when He arrived at the consciousness of His Christhood, He also arrived at the consciousness of the Celestial nature of these terms.

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THE DIVINE SOUL MARIA. The word which stands in the story in the gospels for Mary did not refer to the mother of Jesus. Her name is not given. The term MARIA, as it stands in the Greek, was the word used in the schools referred to when they were speaking of the attainment of the soul. It had no reference to any person, but spoke of the progress of any soul. It was used by the students of those schools to betoken a high state of spiritual realisation. It had come to be applied to that state of the soul when it may be said to have reached the Divine. And so it had almost got back to its original signification. And it was in this way that it no doubt came to be made use of by the Master when describing the state indicated in the story of THE FLIGHT INTO EGYPT. For when he told the story He had a three-fold sense attached to it. For He used it first to speak of His own past, and

then to indicate not only what had been taking place during His life, but also that other state into which He had yet to enter. And so as the term was used by Him when he narrated the story known as THE FLIGHT INTO EGYPT, we naturally conclude that He also attached the importance to it which it was the habit of the student of those schools to do. And in this way also have many come to regard the term as having special reference to the human soul. For when the term was used by Jesus He made no reference to its Celestial meaning, beyond the fact that He who had reached that state which the word indicated was known by it on the Celestial plane.

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THE
EXPERIENCES
CALLED
EGYPT.

The word which was used in the gospel story to denote Egypt was another term than that used when men spoke of the country of that name. It was generally called the land of the Ptolemy, though it also was known as the country of the Nile. The word Egypt, however, had been known to be derived from an ancient Mystery of the soul which represented its experiences as it passed through the body. And as the word had possessed such a sacred relationship, the schools adopted it and made use of it when indicating the body as a chamber of ordeal or fiery trial and temptation. And it was in such a manner that the term came to be used by Jesus when speaking to the disciples. For it not only referred to the experiences of the soul during its abode in the body, but it also meant a state of the soul whilst in the body. It implied that the soul was in spiritual darkness. And so, when the Master made use of the word in the story of The Flight into Egypt, He must have had both meanings in view. And when He spoke of the Maria going down into Egypt, He must have spoken only of Himself. But as the body of His Christhood was always free from those elements which we would naturally associate with a body whose desires were of an animal and magnetic fiery nature, it could not have been that body to which He referred. So we have to look for some other explanation of the story as told by Him. And when we come to do so in a later issue, it will be seen what a profound depth of meaning there was in what He said.

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THE CELESTIAL NATURE OF IOSEPH. The word used to denote the reputed father of Jesus had likewise a Celestial origin. It was even more sacred than the other two. How it ever could have come to be used as a mere name is one of those inexplicable things which sometimes happen. That the writer understood not its significance is shown by the use which he made of it. And as the term is of the most sacred character, we are grateful that it was left in the story. But that it should have been there at all is the most wonderful thing, and surely shows that none of those who tampered with the gospel records with a view to blotting out entirely or fully confusing the Christhood picture, were indeed ignorant of the Celestial gem which they had, otherwise we should not have possessed such invaluable historical evidence as to the real nature of the Christ. And, in addition to this, we should not now be able to affirm as an historical fact that the *real* mission of the Christ was to gather out from this world those who belonged to His own system. For, through the discovery of that term, we are able to interpret the whole story, and to see what was the real mission of the Master. Nay, we are even able to see the nature of the work which He came to accomplish and *what shall be the sign of His coming.*

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THE SACRED MEANING OF IOSEPH HIS PRESENCE. The word which is rendered Joseph is of pure Hebrew origin. It was first given to the Hebrews, as we have previously indicated. And it was given by Him who was known amongst them as THE ANGEL OF MOSES. He it was who came to be spoken of as Moses. For in those days the souls who composed the Hebrews were all Celestial souls, most of whom were in such a state of spiritual attainment as to be able to commune with the Messengers of the Lord. From such a communion did they derive all their knowledge of the Mysteries. They were able to rise up on to the Spiritual planes and see and hear those things which could not be spoken. And by this means did they learn the inner sense of the Mysteries which have come to be associated with the name of Moses. And in the Mystery which related to one of their own past experiences appeared this word IOSEPH, which, in its derivative meaning, had relation to an office performed by some one upon the Spiritual planes. And that office is signified by the word. For the

SEPH meant the office of the cross, the I, the double sign of the cross, and the double O or omega, that the office was Celestial. And so we are able to present to our readers, not only an evidence for the soul in the very nature of the teaching which we have been giving, but to present also that kind of authority which alas ! most men value beyond the testimony of the very highest Heavens. For the word when thus read means THE SIGN OF THE CROSS ; and, when applied to the Master, becomes unmistakable evidence, first, of the truth that He was from the Kingdom of the Divine ; secondly, that His name was the Sign of the Cross ; thirdly, that it was His office to minister unto others ; fourthly, that in doing so He must leave the state indicated by the word MARIA ; and lastly, that after doing so He must needs pass through the ordeal of the body as indicated by Egypt.

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THEIR
MARVELLOUS
PRESERVATION.

These three terms have therefore been sacredly guarded. They have preserved for us a history which is still radiant with love. They have been saved from the destruction which befell so many of the terms belonging to the Mysteries. They have been protected even when under the ruthless hands of the mere occultists who turn every Celestial truth into an earthly significance. They have endured the scorn which the story, as presented in the occultists' records, has called forth in almost every age. They have seen the conflicts waged over the story without themselves having been suspected of containing a far grander meaning than even the best occultists ever dreamed of. They have been used to designate the passing of the human soul through those experiences which are found in the body, as the full meaning of their history, even whilst they spoke of a history of more profound meaning, whose every page was stamped by the very SIGN OF THE CROSS. They have lain in their false setting through the great ages during which that *office* was being performed.

He whom ye have rejected as the Divine Son because ye could not understand, was in very deed the Son of the Father. For He sought only the Will of the Father in all things. And He who is seeking to do His will, will likewise show his sonship to the same Father. He will be known by his Cross.

ANSWERS TO CORRESPONDENTS.

S. *The Need for a New Gospel.* The question is not unnatural in view of the fact that the Interpretations we have been giving are so different to those generally accepted by the teachers of our time. The new Interpretation does for the Gospel what the Church has failed to do through its leaders and teachers. It gives the history of all the chief incidents associated with the life of the Christ; and, through knowing their history, it is in a position to explain them. The birth stories remain unexplained upon any plane of evidence by the Church. Men and women are asked to believe them without any real evidence, and to believe that they actually occurred in relation to the birth of the man Jesus. They are asked to believe impossibilities. But men and women do not believe them in their heart. They reverence the Being with whom they are associated and also all that has been made to relate to His earthly life. But they have long felt that these stories had no earthly and material interpretation. And they are now given to such as are able to receive them in their Celestial setting, though the innermost meanings which they contain have not yet been affirmed. But they are only parts of the full story of that life with whose human Christhood they have been associated. For the entire gospel records are a mass of gross misrepresentations of both His Life and Teachings. The beautiful story of the Christ has never been known since the days of the Brotherhood which was founded in Jerusalem with a view to the giving of the Master's Teachings as He gave them, and unto such as were able to receive them. Because the truth was early perverted by those who had every reason to fear the Master's Teachings. And all His beautiful Sayings and Stories were so distorted both by the new environments in which they were set and the false presentation of the truth which they contained, that no one who then heard them could possibly now recognise them. But very shortly many of these will be given, as they were originally spoken by the Master Himself.

MYSTERY. *The Unsealing of the Mysteries.* The Mysteries are now unsealed. They have been recovered from Him in whom they have been locked up for many ages. They are not yet made manifest, though some of them have been indicated. These are the Mysteries spoken of by the Sear in his Vision. The Vision, in which he saw the Sacred Treasures being unfolded, was that of the opening of the seals which were spoken of as the history of this world, and all things contained in it. These seven seals which were opened revealed what lay beneath what was called "The altar," but which really meant the altar of this Planet as a materialised system. And the opening of the seals was the unfoldment to the view of the whole world of all that had contributed to that materialisation. And these seals were not

opened until One like unto a slain Lamb had overcome that system, and prevailed to open the seals. And only then were the Sacred Treasures which lay beneath the altar made manifest. But the unfoldment was given as a scroll which none could read who had not the mark of the Lamb on their foreheads ; nor could any understand but those who had been sealed. And the scroll brought with its unfoldment thunders and lightnings and tumults upon the Earth, and amongst those who worshipped the kingdoms of men. These Sacred Treasures will ere-long again be made manifest.

DISCIPLE. *The hardship arising from seeking Christhood.* To seek after Christhood is one thing, but to reach its state is another. There be those who fain would have all the way to be like the way of men. They would have Christhood if it cost them nothing, or, at any rate, as little pain as possible. They would have the status without the struggle up to it, the crown of its Divine realisation without the Cross of its self-abandon to the Divine. They would fain climb up some other way. But the door into the true sheepfold is always the same. It is named Christhood. And none enter into that fold who have not sought. And no seeker finds his way there except through the Christhood door. So the hardship is great to any soul whose affections are still turned towards the sensuous life. But when the soul is truly seeking for Christhood, the hardship of the way, though it may at times make the flesh shrink from the weight of the Cross, will never prevent it. It will have counted the cost and be prepared for the supreme sacrifice of its whole being to the attainment which it seeks.

THE EDITOR.

THE BEARING OF THE CROSS.

No man is fit to comprehend things Heavenly unless he submits himself to the bearing of adversities for Christ's sake.

Nothing is more acceptable to God, nothing more wholesome to those in this world, than to suffer cheerfully for Christ.

For both the disciples that followed Him and also all who desire to follow Him, He plainly exhorteth to the bearing of the Cross, and saith, "If any will come after Me, let him deny himself, and take up his Cross, and follow me."

So that when we have thoroughly read and searched all, let this be the final conclusion, "That through many tribulations we must enter into the Kingdom of God."

THOMAS A'KEMPIS.

VIVISECTION AND THE GOLDEN RULE

Vivisection reveals itself as the very antithesis of the Law of Love whose Golden Rule "to do unto others as we would they should do unto us" has ever taken the chief place in the teachings of all God's inspired messengers to man throughout the Ages—and most notably in those of the Christ. This marks it as of the infernal, as essentially of evil, the negation of good.

It is vain to expect from such a source any saving knowledge or deliverance from disease! Rather will this cruelty, this selfish infliction of unmeasured sufferings upon our sub-human fellow-creatures, yield a terrible harvest of quite another sort.

In fact, are we not already reaping that which we have sown, in the increase of disease and lunacy which is now in evidence, and especially in that fearful and paralysing sense of fear—fear of sickness, of poverty, of death—fear of we know not what impending calamities, that dominates and renders miserable the lives of so many amongst us, and which is a marked mental characteristic of this Age?

It is high time that Christendom awakened from its apathetic slumber, and realized the true meaning of this practice, so that it may be banished from our midst.

And is it not a lamentable fact that, with a few noble exceptions, the attitude of the teachers and members of our Churches towards this evil is one of indifference or selfish acquiescence? When will they realize that by their tacit sanction, and acceptance of the fruits of this atrocious crime—for it is nothing less—they are actual, though vicarious, partakers of its guilt; that they crucify their Lord afresh in the torments they inflict on His creatures; and that by so doing they thrust themselves from His Presence?

Well may they feel that spiritual weakness and poverty is their portion, when Love and Mercy, the first principles of the Gospel of The Christ, whose followers and brethren they profess to be, are supplanted in their midst by a spirit of heartless self-seeking.

ROBERT H. PERKS, M.D.

WHICH ?
TRADITION OR SPIRITUAL SENSE ?

THE Bible was written by mystics for mystics, and from the mystical standpoint ; and it has been interpreted by materialists for materialists, and from the materialistic standpoint. And, whereas from the latter and false standpoint it deserves the worst that its foes have said of it, from the former and true standpoint it contains a system of thought and rule of life founded in the nature itself of existence, verifiable by human faculty, and such as by their observance to enable man to turn his existence to the utmost account in the long run, by making of himself the best that he has it in him to be. Such is the thesis to the establishment of which these chapters will be devoted.

Stated in short, then, the contention to be established is that, whereas orthodoxy has substituted the shell of the nut of religious truth for the nut itself, and, disregarding its indigestible and innutritious character and the fatal consequences of its ingestion into the system, has insisted on its being swallowed whole ; Agnosticism has contented itself with ridiculing and vilifying, and finally throwing away the nut in question, without having attempted, by cracking it, to ascertain the nature of the kernel. And the behaviour of both sides alike is due to that materialistic tendency which ever exhibits itself in recognising the outer and lower element of things—the form, the appearance and the letter, to the exclusion of the substance, the reality and the spirit ; due, that is to say, to what the Bible calls idolatry, and the worship of false gods—in short, to superstition. For, consisting, as does Materialism, in the preference of the external and apparent to the inner and real, of the illusion to the substance, of the symbol to the verity implied by it, Materialism is idolatry and superstition ; and, in so far as the present age is the most materialistic of all ages, it is the most idolatrous and superstitious of all ages. And, inasmuch as orthodoxy was the first offender, by reason of its materialisation of

mysteries purely spiritual, it is to the Church's fall that the world's fall is due.

Man is not naturally materialist, if only because he finds in himself that for which the materialistic hypothesis fails utterly to account—his consciousness of things moral and spiritual. And from a really spiritual religion—one that appealed at once to head and heart, mind and soul, intellect and moral conscience, and satisfied the needs of both these regions of his nature, he would never have recoiled. But "the woman"—who in one aspect of the parable stands for the Church—by inclining to the things of sense, to the letter as against the spirit, "the woman tempted him and he did eat," and the result has been the world's fall, in our time, into depths of materiality never before reached. The "Garden" of a perfect doctrine and rule of life has been forfeited for the wilderness of confusion and strife; the Cain in man—the sense-nature symbolised by the "fruits of the ground"—has killed the Abel in man, the intuitional faculty symbolised by the "Lamb of a pure and guiltless spirit; and the priests of a fallen, because materialistic, science have followed the priests of a fallen, because materialistic, religion, and shed innocent blood upon what ought to be the pure altars of the Lord of both religion and science. Thus, for the typical sin of the age, the wholesale, ruthless torture of highly-organised and sensitive creatures on the plea of scientific research, a practice by its sanction of which, more than any other, modern society has shown the demonising effects of Materialism—orthodoxy is primarily responsible, seeing that it represents but the extension to another plane of the sacerdotal principle of seeking salvation through the blood and agony of others, instead of by self-amendment. Similarly, the substitution by orthodoxy of the letter for the spirit, of the form for the reality in the sphere of religion, has led to the like substitution in the sphere of morals, until it has come that the form of man is preferred to the man, the body to the character, the material vehicle to its spiritual content, and the letter, which is really the man, is sacrificed to the former, which is but his pheno-

menal capsule. And, meanwhile, the indefeasible truth that the human form to be valid must, like any other mere form, be filled up—must have the man inside it—is utterly discarded and rejected. This, and all other indications of the limitation of perception, through which the world is suffering, are directly traceable to the action of orthodoxy in setting aside Scripture's own account of itself and preferring "the letter that kills" to the "spirit that gives life." Now, that which first and foremost the letter kills is the faculty of spiritual perception in those who trust in it. Hence the prayer of David, "Open thou mine eyes that I may behold the wondrous things out of thy law."

The late EDWARD MAITLAND, B.A.

(From the New Edition just issued of "The Bible's own account of itself.")

WHEN THE SOUL SEEKS GOD.

And as the flowing of the ocean fills
Each creek and branch thereof, and then retires
Leaving behind a sweet and wholesome savor ;
So doth the virtue and the life of God
Flow evermore into the hearts of those
Whom he hath made partakers of his nature ;
And, when it but withdraws itself a little,
Leaves a sweet savor after it, that many
Can say they are made clean by every word
That He hath spoken to them in their silence.

Let us, then, labor for an inward stillness,—
An inward stillness and an inward healing ;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only !

LONGFELLOW.

CONCERNING PROPHECYING.

You ask the method and nature of Inspiration, and the means whereby God revealeth the Truth.

Know that there is no enlightenment from without : the secret of things is revealed from within.

From without cometh no Divine Revelation : but the Spirit within beareth witness.

Think not I tell you that which you know not : for except you know it, it cannot be given to you.

To him that hath it is given, and he hath the more abundantly.

None is a prophet save he who knoweth : the Instructor of the people is a man of many lives.

Inborn knowledge and the Perception of things, these are the sources of Revelation : the Soul of the man instructeth him, having already learned by experience

Intuition is inborn experience ; that which the Soul knoweth of old and of former years.

And Illumination is the Light of Wisdom, whereby a man perceiveth heavenly secrets.

Which Light is the Spirit of God within the man, showing unto him the things of God.

Think not that I tell you anything you know not ; all cometh from within : the Spirit that informeth is the Spirit of God in the prophet.

What, then, you ask, is the Medium ; and how are to be regarded the utterances of one speaking in trance ?

God speaketh through no man as you suppose, for the Spirit of the Prophet beholdeth God with open eyes. If he fall into a trance, his eyes are open, and his interior man knoweth what is spoken by him.

But when a man speaketh that which he knoweth not, he is obsessed : an impure Spirit, or one that is bound, hath entered into him.

There are many such, but their words are as the words of men who know not : these are not prophets nor inspired.

God obsesseth no man ; God is revealed : and he to whom God is revealed speaketh that which he knoweth.

Christ Jesus understandeth God : he knoweth that of which he beareth witness.

But they who, being Mediums, utter in trance things of which they have no knowledge, and of which their own Spirit is uninformed : these are obsessed with a spirit of divination, a strange spirit, not their own.

Of such beware, for they speak many lies, and are deceivers, working often for gain or for pleasure sake : and they are a grief and a snare to the faithful

Inspiration may indeed be mediumship, but it is conscious ; and the Knowledge of the prophet instructeth him.

Even though he speak in an ecstasy, he uttereth nothing that he knoweth not.

Thou who art a prophet hast had many lives : yea, thou hast taught many nations, and hast stood before kings.

And God hath instructed thee in the years that art past ; and in the former times of the earth.

By prayer, by fasting, by meditation, by painful seeking, hast thou attained that thou knowest.

There is no knowledge but by labour : there is no intuition but by experience.

I have seen thee on the hills of the East : I have followed thy steps in the wilderness : I have seen thee adore at sunrise : I have marked thy night watches in the caves of the mountains.

Thou hast attained with patience, O prophet : God hath revealed the truth to thee from within.

ANNA BONUS KINGSFORD, M.D.

A SELFLESS LOVE.

O Selfless Love, if by no other means
 Than pain I may be freed from their embrace,
 Then hear me Mighty One, for by thy name
 I do declare the truth of my desire :
 Tear, tear away these rags that cling to me,
 Tear them away, even though thy ruthless hand
 In doing so tear flesh from living flesh,
 Tear soul from soul. For I would rather live
 Even as a little child through all my days,
 Devoid of power self-formed and self-possessed,
 And live in Thee, pure, clean in heart, and washed
 From all the will of self and earth desire.

JAMES MCBETH BAIN.

THE HEALING OF THE NATIONS.

THE only sure way to turn the Western World from being a lazarus-house of all manner of diseases, and to ensure the abolition of all the cruelties which are now practiced, is to lift the nations up to that state of spiritual integrity and aspiration as will make the very thought of being cruel abhorrent, and the presence of any organic disease a sin and shame. For all disease has had its origin in sin, and all cruelty is only that disease manifested on another plane. The hope that the west will ever be converted to a pure form of life apart from these spiritual and Divine forces, without which there can be no true inward purity, is to dream a vain dream. For if those institutions, reared in the name of the Beloved Christ have failed even to make any very deep impression upon the living of the people, and that after more than eighteen centuries of historic Christianity, is it not assuming and expecting too much to imagine that the various new organisations which have arisen, having professedly this ideal before them, will succeed where all these institutions have failed? Were they indeed to realise in the heart of society, those conditions which they profess to aim at, without the aid of those Divine forces which can alone flow through pure lives and pure and selfless services, then they would indeed accomplish a miracle. And were they even to attain such a most desirable end, they would then only have changed the outward conditions without having reached to the heart of the disease from which these evil conditions have been and still are generated. They would then only have attained that point reached by a physician when he finds he has simply been able to patch up the surface manifestations of the disease, whilst the dangerous evil continued to exist with the certainty of manifesting itself in some other form. And so all the skill, energy and means employed are only productive of appearing to heal the sore, whilst the virulent poison which gave birth to it remains to work its will.

Such endeavours therefore are more than abortive.

They are in the highest degree full of all the very disease which they profess to attack. They want to heal the world of what to them seems evil, whilst they themselves require healing. They pose before the world as its true benefactors, even whilst they are seeking for that bubble glory which is the false glamour given to all worldly accomplishments. They seek to heal the world of one form of disease, even whilst their very glorification imparts to it another form more evil in its nature. They seem ever more and more to glory as men do whose motives and activities are gross, even whilst they seek to teach the world how to forsake the kind of life which debases the mind and soul. They are not content to tell the people of their grave errors ; but must need also tell them of the fearful consequences which will issue if they turn a deaf ear to their message, thus showing how utterly they have failed to grasp the still further reaching question as to the true seat of all disease. For were they only able to see how disease is generated, they would be less anxious in their endeavours to heal the surface sores, until they themselves had arrived at that state of inward realisation of the Divine which not only prevents any disease from attacking the life, but which also reveals to the soul where disease is generated, and how it is done. And were they functioning on that plane, they would then never seek the bubble glory which is the crown of the soul whose desires are all turned towards this earth. For, as a man's desire is the sign of where his own soul is, so is the power which proceeds from him exactly commensurate with his desire. And when that desire is one of a mere earthly nature, all his influence is merely of the earth. The form of his service, the environment with which he girds that service, the garments in which he clothes that environment, and the energy with which he makes that service ring, are all as useless for the accomplishment of the regeneration of society as if they were the poorest and weakest instruments which he could command.

The supreme requirement of all organisations whose purpose it is to effect the true and full healing of the nations,

is the presence of the Divine. For what most the human soul requires whose life would be given for the healing of men, is just what the organisations require. For there is only one way to the healing of the nations. They may be healed of many of the festering sores which make them cry out to-day, without them being helped in any degree towards a truer and purer life. Where men and women seek a life whose full circumference is rounded by a purely sense life, it would be the height of folly to even try to heal them of some of their diseases. For these diseases are the testimony to the wrong life which they live. And in order to ensure that such a life will ultimately become impossible to them from the very consciousness that it is *spiritually wrong*, all organisations which cause to float from their pinnacles the flag of healing, must be able to touch their diseases at their very root, and there heal them. For, unless this be accomplished, they will only turn out those who are supposed to be healed, when all that has been achieved by them has been the patching up of the patient.

This must seem obvious to any one who takes the trouble to look at the results of all the apparently noble and heroic endeavours witnessed by the nineteenth century to accomplish the social redemption of the people. The whole century was one vast series of all kinds of effort. There never was a century, even in this world, when the endeavours of good and noble men and women were more earnest towards the reconstitution of society on a basis of true brotherly consideration. Yet with what results? Are the people healthier, truer, purer? Are the conditions less oppressive? Are the lives of men and women more truly cared for? Are the fruits of such endeavours to be found? If so, where are they? If all these magnificent forces which were spread over the whole of the century, and which spent themselves for the upliftment of the whole of the Western World, and the East as well, have no permanent ennobling fruits to show, how are we to expect that any new efforts will prove less abortive than they have done? And if these great and noble endeavours so lamentably have failed to effect any real change in the

heart of humanity, we may be assured that no other endeavours whose foundations are like those of the past, will ever succeed in effecting the true healing of the Nations. And, to dream that they will accomplish so great a work, is surely to dream that which the whole history of the human race testifies cannot be accomplished.

There is only one way to heal a disease, and that is to attack it at its point of polarisation. For it is there that all the effects are first formulated. There the forces are at work converting the best in an organism, physical or spiritual, into its own way of operation. There only may the disease be detected, and from there alone can the effects made manifest be understood. And so the healer who thinks he knows the disease when he only knows some of the effects which he calls by some name, is in the outer court, both of experience and judgment. And what he ignorantly takes to be the disease itself, and strives to heal, only absorbes his endeavours whilst the real canker still continues its mischievous work. And so there is no real healing accomplished. And this is just what has been going on all through the ages, and what is now being continued by the organisations whose foundations are only of the earth, earthly, and which will continue to deceive both those who are nobly striving and those who dream that they are healed. For what has so signally failed in the past to effect the redemption of the Nations from a life whose manifestations are gross and cruel even where no flesh foods are eaten nor animals made to suffer; whose whole being is directed towards the earthly life and not even the dregs given willingly towards the heavenly life; whose chief ambition it is to be rich, and to rule in one form or another; whose highest aim is never beyond the vision of material possession, glory and renown; whose whole life is lived to make this world the theatre of their rule, and to use those whom they vainly speak of as their fellowmen, like mere pawns on the chessboard of life where they seek to checkmate one another as they strive after the conquest—we may be positively certain will still fail.

J. TODD FERRIER.

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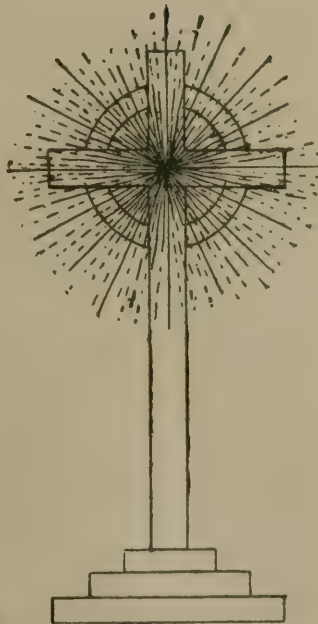
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WHO ILLUMINES AND GUIDES?

The Angel of the Lord is round about them that fear Him, to show unto them His Wisdom.

The Angel of His Presence is within the Sanctuary when the Soul is Illumined from Him.

The Angel of the Covenant is over the Shekinah in the Soul when the Lord is its Lamp.

The Angel of the Lord encampeth round about all whose way is the Highway to Zion.

The Angel of His Presence is the Keeper of the sheep of the pasture.

The Angel of the Covenant is the Redeemer of the sheep of the fold who have long been absent from their heritage. He it is who has been with them through all the days of old, leading them like a Shepherd.

The Angel of His Presence is the Leader of those who are seeking for that City whose foundations and maker are God.

The Angel of the Covenant was He who was the Maria and the Ioseph—the Celestial Christ, and the Divine Redeemer. It was He who spake as never man spake through Him who was the Christ of History.

WESTERN CIVILISATION.

The Western Nations have made the vision of the Christ impossible. They have destroyed by their love of every material thing the inward light of the Soul. They have so lit up the mind with the false lights born of the conditions of cosmic existence that the true light cannot break forth even in those souls in whom it was kindled ages ago. The whole trend of the Western life is to make the mind the mere repository of a light which views all things from the sensuous and material standpoint, and thus prevents the Soul from looking out on the path which it has to tread, from the hill of the Lord within its Sanctuary. The life of the Western World which has so loudly professed the Christ-love and the Christ-spirit, and which has even presented these two Divine qualities to those nations which are not supposed to be yet so high in civilisation, is the very antithesis of all that it professes. Its influence over the mind of those souls who might have risen to the plane and even the Kingdom of the Divine, has been to turn all their thoughts outward and downward towards the mere things of sense. The spirit that has for ages dominated the Western Nations has been the very opposite of that of the Christ-love and the Christ-spirit. It has been the spirit of death rather than life, the spirit of darkness instead of light, the spirit which has crushed hope rather than given the Soul encouragement in seeking the fulness of its life. The dominant note of the Western Civilisation has been one whose discordance has produced the most disastrous results for the Soul. It has been a note as opposed to that of the Christ-love and the Christ-spirit, as its whole life is opposed to the Divine. For its note has drowned the tones of the Divine within those souls who had heard them ages ago.

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The Western Civilisation has done nothing to lift the human race on to a higher and nobler plane of Being. It has struck at the very foundations of the Divine in the

Soul. It has exalted itself on to the spheres which should have been kept pure and true for the Divine, and sought to reign there in its cosmic glory. That Civilisation which has so exalted itself into the very threshold where only the Divine should abide, must now be cast down. The hour has come when the Anti-christ of the West must no longer sit in the house of God and claim the homage which is due to Him alone. The time has come for it to be thrown down from its high pedestal. That Anti-christ of Western Civilisation is seated even within the Soul. It has also entered its sphere and made it as itself. It has filled the Soul with cravings which are not for the realisation of its true life, but are the very death to all Divine desire. It has thrown down the Divine Image from the Shekinah within the Soul, in order to exalt its own. It has presented its image to be worshipped in the stead of the Divine. It has thus raised itself on to the Kingdom of the Soul itself. And there it sits as God and claims the devotion, service and sacrifices which are the Soul's true service to Him. It has now passed from the Soul to the Soul's Kingdom, and there reveals itself as the embodiment of all that the Soul's King meant. It shows itself as an opposing force to all true spiritual progress, by turning that Kingdom into a mere sphere where it may reign under the banner which is ostensibly Divine. It manifests itself as the image of all that is noble, all that is pure, all that is worth striving after, and draws by its gilded allurements all those who do not discern its real character and its anti-christian spirit. It has so presented itself to the Soul, that the Soul has come to look upon it as the exposition of all that is best in the development of life.

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The Western Civilisation in entering the Soul's Kingdom has built within it its own superstructure. It has dethroned the Divine Image in the Soul and put in its place that of the beast of matter. For the souls of the West are mostly worshippers of matter in its manifold forms. They have indeed a kingdom purporting to be

that of the Soul, but which is even more material than the kingdoms of men. For they have made it the receptacle of all their material aspirations, hopes, purposes, ambitions and aims, until these latter have changed all that was sacred into sensuous things; and so that kingdom is now only the reflex of the world and the negation of the Kingdom of the Soul. And in this way it is worse than if it were the open enemy of the Divine. For it professes to have Divine foundations, whilst it builds all its life on material things. It affirms its loyalty to the Christ, and yet makes His image within its kingdom take every possible aspect born of matter. It strongly enunciates that it represents Him and all that He meant by His Kingdom, even whilst it rears upon its various altars the image of the beast. It proclaims Him as the King, whilst it gives the kingdom to all those powers which are born of Matter.

J. TODD FERRIER.

THE LAMP OF THE SOUL.

When all the night is horrible with clamour
Of voiceless curses darker than the night,
When light of sun there is not, neither starshine,
Nor any beacon on the hill of Right,
Shine, O thou Light of Life, upon our pathway !
For thee, for thee we bear the Cross, the banner ;
For thee are all our battles fought and won ;
For thee was every prayer we ever uttered ;
For thee has every deed of ours been done ;
To thee we press—to thee, triumphant splendour !
Where thou shalt lead we do not fear to follow.
Thou hast our hearts ; we follow them in thee.
Spirit of Light, whatever thou shalt show us,
Strong in the faith, we shall not fear to see ;
We reach to thee through all the waves of darkness,
Of all the days to be.

EDITH BLAND.

WHAT THE WEST HAS ACCOMPLISHED.

THE Western world has made the Christhood vision impossible. It has so presented that vision to the mind of men and women that now they cannot see anything but that picture whose image is engraven upon all the things of sense which are associated with the kingdom known as the Church. It has given the mind so false a view of the Christhood, that, even when it is now presented to the mind of those whose souls profess to seek it, they are quite unable to apprehend the significance of its meaning and the reality of the Christhood as a necessary attainment. It has exalted in the place where the Christhood should have reigned, the false picture of a redeemed world. It has taught the soul that the Christhood of Jesus had no other end in view than that of purchasing the redemption of the world in some way so mysterious that none of the teachers within the kingdom can exactly explain. It has directed the thoughts of earnest seekers after truth to this picture, until they have come to believe the picture to be that which was meant. It has so enamoured the mind by the false view of having all the glory of Christhood given to it without the effort after the realisation of the Christhood state within the soul, that the souls of men and women who might have sought after that state have been content to remain without it, in the belief that there was no need for them to acquire it, since the Christ had accomplished everything for them. And so it has come to pass that the West, whose religion is that of the Christhood, is the least of all the nations in its religious attainments. It has ever sought to impose its dogmas concerning the nature and work of the Christ upon the East, and has made vast endeavours to change all the Eastern religious beliefs. Yet has it always lamentably failed.

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The West is the receptacle of all that was worst in the old pagan civilisations and religions. It has drawn unto itself from all quarters of the world. It has attracted

the minds of those who have sought power rather than goodness. It has endowed with its miracle working energy all who have had their faces turned towards matter. It has enslaved the souls of millions by its false interpretations of life. It has changed the spiritual conditions of the soul from being such as would have enabled it to discern spiritual things, to be able to discern only the things which are related to the life of existence. It has made the inner Sanctuary of the soul the treasury of all manner of sensuous desires and aspirations, instead of the storehouse of every grace of the Divine. It has changed the venue of the soul's action from being an upward movement to the Divine, to become one perpetual looking downward at the visible material world. It has turned the magnetic currents of the soul towards all kinds of material magnets, and thus prevented them from flowing inward and upwards so as to attract those magnetic currents which are ever flowing from the Divine, and without which the soul must remain impoverished and away from the Divine. It has thus drawn the soul downwards age by age through its false views of existence, its gross ideas of life, its perverted picture of the meaning of Christhood, its travesty of the picture of the Christ, its terrible kingdom reared in the name of the King of Divine Love, its erection in His name of all manner of idols to be worshipped, its dethronement of the Divine Image within the soul and the placing in its stead of the degrading beast of matter, its materialisation of all sacred things under the assumption that these perverted forms were the very sacred things themselves, and its presumptuous claims to stand for the Divine even whilst it knows neither His Voice nor His Truth.

J. TODD FERRIER.

"Well saith the Christ, the wise, the great, the good,
Who spake as but the gods elect can speak :
'A kingdom that will war against itself
Can never stand'; and from the home where strife
Reigns every day, soon will the sacred fire,
Scattered by furies, pass to cheerless death."

THE MODERN BABYLON.

THE Western Nations are the epitome of all that was predicted concerning the Babylon. They are the exposition of the "Mother of harlots," whose name was "mystery," and whose garments were "scarlet." They are the exposition of all the conditions portrayed by the Seer in the Vision of the Apocalypse. They are the accumulative fruits of all the ages of the worship of matter. They rest all their power over others on matter, and never dream of resting that power on the Divine. They would scorn the prophet who told them that the nobler forms of government were spiritual, and not material; that they were those whose powers were born from the Divine, and not from matter. They would despise the man who could not defend himself like an animal, and even tear in pieces his enemy. They would repudiate anyone who refused to lift the sword for their benefit, as one who had no true manliness, and was at heart a coward. They would cast out from their midst any community of men and women who persisted in teaching the doctrine of non-resistance to evil. And yet these very nations have the presumption to lift up the banner of the Cross, to call all the world to observe the symbol of their religion, to tell all the world that they glory in that Cross, to invite all the world to join them in their purpose, to speak about that Cross as if it had all to do with their wonderful civilization, commercial progress, and material power, to speak of Him whom they associate with that Cross as their Divine King, and to affirm that He is their Redeemer by means of that Cross, and has become their Elder Brother.

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The Western World is one with Western Christianity. The latter is the true exposition of the former. The way that the Western Nations have treated Christianity is the very way in which they have treated Him whose Christhood gave the Western religion its name. For these nations have turned His beautiful religion into a

vast spectacular, in which all the wickedness of men and women play their part. The Nations have brought into that kingdom, where the spectacular is constantly presented, all those who buy and sell each other to get gain. They have drawn into it the evils which were the cause of all the East failing to attain the meaning of their religious aspirations. For they have surrounded the new religion with a new form of human sacrifice. They have introduced into its kingdom the rites of animal sacrifice; for, though no longer offered to some offended deity, yet they are offered, as if an absolute necessity, to the god of desire. They have impressed upon the life of the kingdom the belief that all kinds of disease are the outcome of the lack of knowledge concerning the physical body, and that by means of sacrificing thousands of animals on the altar of science these evils of the outward life of the kingdom, which are the dread of men and women, would be all abolished. And thus have these Nations treated the new religion. They have made the Christhood to be a mere farce—something that was acted for all men ages ago by Him who was known as the Christ. They have turned His Cross into a mere symbol of His own sublime Christhood, and repudiated all its holy sacrificial meanings for the individual soul. They have brought into the kingdom they erected in the name of His Christhood all those who were of the outer courts of the world's own life—all its slayers of men and women, all its traders in the lives of living creatures, all its heartless flesh-eaters and wine-bibbers, all the members of those societies whose very existence is the denial of any true religious feeling and aspiration, all those who tread out the life of their fellow-men in the mills of the commercial centres, all who deceive souls without committing themselves as deceivers through the subtlety with which they do it, and finally, all who pose as the reformers of the world, but those reforms do not interfere with the conditions of the kingdom, even though they may have failed to reform themselves.

J. TODD FERRIER.

IN THE VALLEY OF ILLUSION.

In the Valley of Illusion,
Where the vain and evil dwell,
I have found the hidden meaning
Of the ancient thought of hell.
I have learned how flames of anguish
Burn the baseness into dust,
And from out the ashes rises
That in which the soul may trust.

O, the story is an old one,
Wrought in ever-changing key,
But whatever tongue may voice it,
Each refrain like this must be:—
*We are moulded, polished, labeled,
By the forces pent within ;
And the meaning of the conflict
Is to 'scape the bonds of sin.*

Sin is stopping in the lowlands,
When we might proceed, and gain
Heights where views are full of promise ;
States with less and less of pain.
Never mind the idle clamour
Of the careless and the crude,
Who, devoid of thoughts of kindness,
Jostle us with touch so rude.

Never mind ! we pass beyond them,
'Long the highway—dusty, bare,
And our flying footsteps hasten—
For our God is surely there.
Now and then a wave of motion,
From some helper in the form,
Shows us we are headed rightly,
And doth keep our spirit warm.

Now and then a signal flashes
From the peaks where angels dwell,
And we cry : " We're coming, coming,
Bruised and worn—yet all is well ! "

What a tumult ! how we tremble
As the waves of Wisdom roll
From the Fount of Joy and Justice,
Through the channels of the soul.
How we scarce can guess the meaning,
'Till the Valley-Land is passed,
And with tears we sight the meadows
Where the Holy ones are massed.
Then we faint, and fall in sorrow
That we stumbled—blind—so long.
But at last, unmoored from shadows,
Lo ! we find we have grown strong.
From the Fountain of All-Being
Course the crystal streams of life,
'Till, Redeemed, we pass for ever
From the Valley Land of Strife.

H. S. GENEVRA LAKE.

THE TRUE MOTIVE IN SERVICE.

What then, let us ask, are the more crucial tests by which we must judge of our action, in order that we take no false course in our efforts to follow the guiding of duty ?

And here we will find the absolute necessity and the inestimable worth of being pure in heart and clear in our vision. For, if we are pure in heart, the motive that prompts us must also be pure ; and if we are clear in vision there will be no difficulty in our seeing the right way wherein to walk, and the possibility of our being led astray by insane or fanatical, *i.e.*, inharmonious or inhuman forces, will be out of the question.

Let no thought of self-glory enter our reckoning ; let no idea of even a purely spiritual good to ourselves arise, for this thought of self would blur our vision as truly as any grosser thought of self aggrandizement, and open us to the obsession of the insane. Let there be no self-congratulation on the nobility of the undertaking ; in short, let the idea of self or self-advantage be entirely eliminated. This alone is a thorough self-renunciation.

JAMES MCBETH BAIN,

THE NEW INTERPRETATION.

XIII.

THE KINGDOM OF THE SOUL.

"Now, the Kingdom of God is within us; that is, it is interior, invisible, mystic, spiritual.

There is a power by means of which the outer may be absorbed into the inner.

There is a power by which matter may be ingested into its original substance.

He who possesses this power is the Christ."

("Clothed with the Sun.")

IN the synoptic records there is constant reference to the Kingdom of God. Most of the parables attributed to Jesus open with the words "The Kingdom of God." They are always used as illustrating the Divine Kingdom within the soul. They were frequently made use of for the purpose of presenting the Divine Kingdom as something which was hidden out of sight. These parables were originally embodied in the Logia, and were detached by the betrayer when he composed his record. They were not spoken by Jesus in public, but in private to His innermost group of disciples. They were not mere parables, but were statements of great spiritual truths given under the form of figures of speech. They were therefore Sayings concerning spiritual and Divine things only. So that when we read that the Divine Kingdom within the soul is like a woman who took leaven and put it into her meal until the whole was leavened, we may discern the hidden nature of the Kingdom, and the mystery of the soul's growth.

THE NATURE OF THE KINGDOM.

The Kingdom of the Soul as Christ taught it is not to be confounded with the outward kingdom which has been reared in His Name. It is a Kingdom whose nature is entirely spiritual, having no relation to any outward forms and ceremonies. It is a Kingdom which relates to the soul alone, and seeks the realisation of its life in pure desire and aspiration towards the Divine. It knows nothing of those outward conditions now associated with the kingdom which purports to have risen on the

foundations of His life and death. Nor does it take cognizance of any forms of belief such as prevail amongst the various sections of that visible kingdom. What it does take cognizance of is inward purity of desire and aim. Its whole scope is circumscribed by the Divine, just as it is in nature and origin. It seeks nothing beyond that scope, because its full life is found in it. It has no ambitions other than those born of the knowledge and realisation of the Divine. It seeks no false wealth born of the influences of the world, but only that wealth which is to be found within the soul. It strives not with men for place and power, nor knows anything of those conflicts over cosmic elements which attract and engage the thoughts and energies of those who are born of bloods, of the flesh, and of the will of man. It is not a Kingdom built upon any outward foundation, but entirely from the Divine. It knows no man as a centre of cosmic powers, but only as a spiritual being.

ITS INDIVIDUAL CHARACTER.

The Kingdom of the Soul is of an entirely individual and spiritual nature. It has no relation even to the mind, except in so far as the mind is the vehicle of the soul and must therefore come under its influence. It has no relation to the physical life, though it must have a purified vehicle for the mind to function through, and therefore imposes upon the body a life in harmony with itself. It has no relation to any human ties, though these may exist alongside of it, and be made into venues through which it expresses its life. It has no relationship to any community of any kind, though this latter may grow up as a pure and noble society under its benign influences. It has no knowledge of race or nationality, but looks upon all souls as brothers. It ignores all the petty distinctions between souls which have grown up through the influences of the cosmic life, because to it there are no such distinctions. For that Kingdom judges as the Divine. It looks at souls, and not at the conditions under which these souls have come into this cosmos. It

sees not the false positions into which the souls are thrust as the result of forces little understood. It only knows the soul and its life, and these other matters only as they express the nobility or the degradation of the soul. It sees from within the Sanctuary in the light of the Divine, and so views all things in relation to the soul. It stands within the circle whence all things are known, and so is able to discern the history of all souls, and witness where they stand. It is therefore a Kingdom which has no outward relationships, whose office is within the soul, whose nature is of the soul itself, and whose manifestations must ever be in harmony with that nature.

THE JUDGMENT AGAINST THE CHURCH.

The Kingdom of the Soul was that Kingdom which the Christ ever spoke of. "My Kingdom is not of this cosmos," said He to Pilate. "The Kingdom of God is within you," He said unto His disciples. The kingdom of this cosmos is now to be condemned. The Prince of this cosmos is now to be dethroned. The Prince of the powers of the air now is cast down. For, the kingdoms of this world shall no longer be known as the kingdoms of God and of His Christ. The hour is now when they that are in their graves of matter shall hear the voice of the Son of Man, and they that hear shall live. The hour is now when all who have derided the Christhood whilst professing to do homage to His name, shall know of their error. The day has broken in the which all who have set themselves in the high places of that kingdom known by His name shall mourn for themselves. The day has come when all those who despised Him through despising those whom He sent unto them, shall weep for their error. *The Lord has spoken !*

THE ONLY REAL AUTHORITY.

The Kingdom of the Soul has ever been that Kingdom in which He delighted. He has ever sought to raise that Kingdom within the souls of men. He had no other purpose when He came to earth than the founding of that Kingdom within all who would be drawn to follow His

Teachings. He sought out only those who could respond to such a message as He had to give. His teachings were not after the manner of the Jewish Schools; all their authority was drawn from the Divine. They were not of the nature of the Jewish kingdom, but wholly belonging to the Divine. They knew nothing concerning the vain traditions of the Elders, but knew everything connected with the soul. They did not draw their light from the knowledge born of history on the earth, but from the spheres of the Divine. Their inspiration was not born and nurtured amid Jewry, but amid the loneliness of the Christ's pure fellowship with the Father. They had no external evidence to offer to such men and women as were only illumined by the knowledges born on the cosmos, but who were blinded by that very light to that purer light which was kindled within the lamp of the spirit from the Divine. They had no claims of authority to lay before such men as trusted to these cosmic lights. They were all teachings bearing the light of their origin within themselves, which those saw and apprehended in some measure who were born from *above*. They were only meant to be understood from the soul. And so, when men who should have been glad to welcome such light, inquired of the Master as to His authority, He simply had to leave them in their darkness. For to have told them whence He drew all His knowledge and inspiration, would not have enlightened them. They were not true seekers for the light otherwise they would have discerned whence His teachings came. And though He did tell them indirectly, yet they did not perceive it.

THE LORD'S KINGDOM.

The Kingdom of the Soul is the one theme of all the Christ's Teachings. He always directed the thoughts of men and women to its inward nature. Every Saying was couched in language which clearly revealed His meaning to such as could spiritually discern. All His stories were given with this purpose. All the allegories embodied the same truth. All His parables were illustrations of its nature and hidden life. All His Sayings had relation to

it either as something to be acquired by the soul, or to be unfolded by some souls who had it within them. And always when He spoke of it directly, He called it the Kingdom of God. And He never used any terms which could be understood as having any relationship to anything of an outward and visible kingdom such as men have attributed to Him. His language was always such as related only to spiritual and Divine things. It never implied that His Kingdom was to be other than inward and spiritual. The terms He used were so carefully chosen that none could have misunderstood Him as referring to any kingdom of an outward and cosmic character. All His language was of a spiritual order, implying only spiritual and Divine things. When He spoke of the life of the soul, He always indicated by His language the nature of the life to which He referred. And, when He spoke of the Kingdom, He used a term whose very nature should have shown to those who heard Him, the meaning of His words. For His language was not that of those who spoke concerning the kingdoms of this world. The terms which He used to express the Kingdom of God and its life in the soul, were not such as men made use of when describing the kingdoms of men and the life of those kingdoms. These terms were of the very nature of both the kingdom and its life. They were originally Celestial signs which were known to the ancient Hebrews, and had been used only when spiritual things were denoted. They were terms whose inner nature could not have been known to any but those who had been familiar with them when dwelling on the Celestial Heavens. They were therefore two of the most precious signs which had come down through the ages from the Sons of God. These two terms were built up out of signs which had been in use by them when they were dwellers in The Bethlehem. And when they were drawn down into the cosmos through the treachery of him who had once belonged to their own system, they brought down these signs with them, and built them up into the form in which the Christ expressed them.

HOW THE COSMIC KINGDOM AROSE.

The kingdom was expressed by the word **BASILEIA**. It was never in vogue except at the time when the Celestials as Hebrews were dwelling in the country known now as ancient Armenia. It was only in use as a term in the best schools to express an inward state of the soul. And those who heard the Master use it could not have understood its beautiful meanings, otherwise it could never have become associated with the kingdom known as the Church. For all its letters were originally Celestial signs having Divine meanings. For, had these been known even to those who in the first Christian Community clamoured for an outward kingdom, they would have seen how such a desire on their part was a violation of the meaning implied in the term, and therefore a violation of the purpose and spirit of the Master. But they had not apprehended His inner meaning in the use of the word, and so the betrayer was able to lead them to seek for an outward visible kingdom.

A CELESTIAL TESTIMONY.

The life of His Kingdom was expressed by the Christ through the word ¹ZŌĒ. That word was in nature and origin like the Kingdom itself. It expressed exactly the nature and life of the Kingdom within the soul. It contained within its three letters the whole history of this Planet from the time when it was unfallen, to the conditions which then prevailed. And it also contained within these letters another history which was closely related to that of the Planet. For it spoke of the fall of all its children into matter, and so into the bondage and corruption born from such non-spiritual conditions. Yet it contained within itself even another history which was pure and beautiful—a history of which the Christ was the exposition both in His beautiful Christhood and His sad Sin-offering. For it spoke of the Divine Love whose indrawing would lift up out of the bondage to matter, all His children, both Celestial and planetary, and place

¹The Greek signs are—Ζ Ω Η

them on the Kingdom of the Divine. And the word contained also the means by which that was to be accomplished; for in its third letter it expressed *the fourfold cross*. And so the word which the Master used for the life of the kingdom within the soul, was even more sacred than the remarkable term BASILEIA. For ZŌĒ first of all expressed what this poor distraught world had once been in its nature and life. Then it expressed its sad and sorrowful condition as an erring system. And then it revealed how the children of this cosmos had followed the course of the Planet, and fallen into fixed states of existence.

But there followed these sad histories the story of the Divine Love whose Pity was ever flowing toward all His children, and whose Compassion sought to encompass the whole of this system; and it revealed how that Love sought to draw up out of the cosmos all those souls who had fallen into it. Then it revealed the wealth of the Divine Love in not only seeking to draw the children out of their bondage, but how it was being done, and by whom it was being done. For the third letter in ZŌĒ in the Greek is the double sign of the double cross united by the sign which always stood for Divine Foundations. And as we saw in our last issue that the I was the sign of Him who came as the Christ to redeem His own sheep out of the wilderness of this cosmos, so when that sign was used on the Celestial Kingdom in the double form in which it is found as one of the capital characters in the Greek alphabet, and was united by the line which indicated that the Divine was performing the office, it spoke of the supreme sacrifice that was being made in order to try and effect the redemption of this entire system. So that the whole word became luminous with the history of this world and its children, the manifestation of the Divine Love in forms of Pity and Compassion, and the supreme effort of the Divine to redeem the entire system. But, as that could only be accomplished through the Office of the Cross, the work was assigned to Him who bore that Office. And as that Office related to the system

known on the Celestial Heavens as The Luminous Cross, and as many of those who belonged to that system and who performed that Office, were themselves amongst the fallen on this system, and were the sheep of the fold who had strayed, so these had to be first sought and found. And as these souls had all been spiritual Christs prior to their fall, the only way to arouse them to their own spiritual Office was by awakening within them the image of true Christhood. For only by this means could they be lifted above the dominion of the cosmos, and make it possible for this world-system to be ultimately redeemed.

THE KINGDOM UNFOLDED.

The word made use of by the Master to signify the Kingdom within the Soul, was one which contained many references to the Divine. It began with the Greek letter Beta, which was the sign for the Name of the Divine on the Celestial Heavens. It was also the sign to indicate that when souls were coming up from the Spiritual Heavens on to those of the Celestial, that the Name was not to be spoken. This sign was followed by that which is so well known to stand for the Divine. For the Alpha always was the sign of the Divine Presence and of the Divine Office; and also stood for the sign of any Angelic Being who was acting for the Divine. These two most sacred signs were followed by another which was equally sacred. That was the Greek character which has come down to us as the letter S. That sacred sign became materialised during the great occult ages which followed the descent of the Celestial Souls into this system as a cosmos, and was reduced to merely signify the attainment of wisdom by the mind. But in its original form and signification it was related to the Office of the Holy Presence now known as the Holy Spirit. And the three Divine signs following each other in that order indicated the *nature* of the Kingdom, the *seat* of the Kingdom, the *life* of that Kingdom, and the *way* it was to be ruled. And then there followed that sign of which we have

²The Greek signs are— B A Σ I A E I A.

spoken—the sign of Him who had to perform the Office of the Cross. And, standing in that relationship to the three Divine signs, it spoke of His own nature as being Divine, and of His Office as being performed for the Divine. And it likewise indicated how He would have to act to perform that Office. For His sign was followed by another which spoke of the Divine under conditions of divestment, and revealed the nature of that divestment. For the letter Lambda which followed was almost exactly like Alpha, except that the line indicating the Divine nature was omitted, thus showing that the divestment would partake of the laying aside of the powers of that nature in order to enable Him to perform His Office on behalf of this system. And, in order that there should be no mistake as to the purpose of His divestment, the Lambda was followed by the sign on the Celestial Heavens for this system. And in order that this system should know that the Office which He had undertaken on its behalf must likewise be undertaken by the system itself ere its redemption could be accomplished, the sign of the Cross once more appears, to be immediately followed by Alpha—the sign of the Divine.

Thus may we see from Beta to Alpha, the whole meaning of the Divine Kingdom of the Soul, and the nature of the latter's redemption. *For we see it to have been a Kingdom founded in the very nature of the Divine whose name could not be spoken, whose seat was within the Divine Sanctuary, whose ruler was the Holy Presence, and whose Office was that of Christhood or the Service of the Cross.*

J. TODD FERRIER.

When yet I was a boy I loved the Christ,
 And yearned to find his image in my soul,
 And when, perchance, that image faded off
 And I no more could find the likeness there,
 My sorrow knew no bounds and bitter gloom,
 Grief inconsolable and floods of tears
 Alone were mine, till I refound my Christ.

J. MCBETH BAIN.

THE GREAT WORK.

Now the Great Work is the redemption of spirit from matter ; that is, the establishment of the Kingdom of God.

The Kingdom of God shall come when spirit and matter shall be one substance, and the phenomenal shall be absorbed into the real.

His design was therefore to destroy the dominion of matter, and to dissipate the devil and his works.

And this he intended to accomplish by proclaiming the knowledge of the Universal Dissolvent, and giving to men the keys of the Kingdom of God.

Now, the Kingdom of God is within us ; that is, it is interior, invisible, mystic, spiritual.

There is a power by means of which matter may be ingested into its original substance.

He who possesses this power is Christ, and he has the devil under foot.

For he reduces chaos to order, and indraws the external to the centre.

He has learnt that matter is illusion, and that spirit alone is real.

He has found his own central point : and all power is given unto him in heaven and on earth.

Now, the central point is the number thirteen : it is the number of the marriage of the Son of God.

And all the members of the microcosm are bidden to the banquet of the marriage.

Now the members of the microcosm are twelve ; of the senses three, of the mind three, of the heart three, and of the conscience three.

For of the body there are four elements ; and the sign of the four is sense, in the which are three gates ;

The gate of the eye, the gate of the ear, and the gate of the touch.

Renounce vanity, and be poor : renounce praise, and be humble : renounce luxury, and be chaste.

Offer unto God a pure oblation : let the fire of the altar search thee, and prove thy fortitude.

Cleanse thy sight, thine hands, and thy feet : carry the censer of thy worship into the courts of the Lord ; and let thy vows be unto the Most High.

And for the magnetic man there are four elements : and the covering of the four is mind, in which are three gates ;

The gate of desire, the gate of labour, and the gate of illumination.

Renounce the world, and aspire heavenward : labour not for the meat which perishes, but ask of God thy daily bread : beware of wandering doctrines, and let the word of the Lord be thy light.

Also of the soul there are four elements : and the seat of the four is the heart, whereof likewise there are three gates.

The gate of obedience, the gate of prayer, and the gate of discernment.

Renounce thine own will, and let the law of God only be within thee : renounce doubt : pray always and faint not : be pure of heart also, and thou shalt see God.

And within the soul is the Spirit : and the Spirit is One, yet has it likewise three elements.

And these are the gates of the oracle of God, which is the ark of the covenant ; the rod, the host, and the law :

The force which solves, and transmutes, and divines : the bread of heaven which is the substance of all things and the food of angels ; the table of the law, which is the will of God, written with the finger of the Lord.

If these three be within thy spirit, then shall the Spirit of God be within thee.

And the glory shall be upon the propitiatory, in the holy place of thy prayer.

These are the twelve gates of Regeneration : through which if a man enter he shall have right to the Tree of Life.

ANNA BONUS KINGSFORD, M.D.

EDITORIAL NOTES.

THE KINGDOM stood by men and women was not the
 CALLED kingdom which He came to establish.
 THE CHURCH. The kingdom which has been reared in

His name bears little resemblance, if any, to His Kingdom. The kingdom which men have reared upon His name is the very antithesis of all that He taught. The kingdom which He ever spoke of was from above, whereas the present kingdom which claims His name is from beneath. The kingdom with whose pretentious claims we are daily confronted, is only the semblance of the thing which it professes to be. It bears His sacred name, but it crucifies His Heavenly truth. It floats His banner over its citadels, but it has little else of Him to show. Its vast bulwarks are all so much of the cosmos, and its possessions are those of the kingdoms of this world. Its treasures are of earth, and are only gilded over with the semblance of those of Heaven. Its truths are not born within its sanctuary but begotten in its schools. Its light is not kindled from the Divine Flame burning within the prophetic soul, but is only the artificial lamp lit by the knowledge of the lower mind. Its ways are not those of God but those of men. Its methods are worthy of those who seek only the life of the body and the mind at the expense of the soul. Its aims are unworthy of souls who are seeking for a city whose foundation and maker is God. Its ambitions are such as are born in minds whose vision has never risen above this cosmos, and who seek their full satisfaction in sensuous pursuits and attainments. Its ideals, though professing to be high, are never out of sight of the things of sense, and are generally obscured altogether by them. The whole kingdom, from its innermost seats to its outermost influence, is one vast monument to the effect of the materialisation of Divine truth; and is the exposition of the inversion of what was Divine.

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THE REPOSITORY upon the sacred name of the Christ is
 OF MERE the embodiment of all manner of con-
 EARTHLY FORCES, traditions born of the soul blindness
 of those who comprise it. These con-
 tradictions are not however the worst features in it, but
 are only the effects of deep-rooted causes. They are the

outcome of the soul being in bondage to matter, and its consequent inward darkness to what is Divine. They are the sequences of the premises which lie at the foundation of the kingdom, and are as natural as if they were the fruits of some tree. They are the outcome of the perversion of the sacred ideas which were given to the disciples by the Christ, and so bear the perverse fruits. They are the children of the pictures presented by the betrayers of the Christ in the various records, and bear upon their foreheads the mark of their creators. For being of such origin they could not be different in nature. Being begotten in such counsels they could not do other than make for strife. And having the seal upon them of those who fashioned them, they go forth to make war with the saints. And in their warfare they trample down everyone who stands in their way. They are the very spirits of evil which have run to and fro on the earth to slay those who opposed themselves to the systems of this cosmos. They are the unclean frogs whose going forth from the Dragon of Materialism was the sign for the powers of this cosmos to wage war against all who would not bow down in homage to the beast of matter. They are the expression of all that was worst in the kingdoms of this cosmos prior to the new kingdom being reared upon its planes.

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THE CHURCH
ROOTED IN
MATTER.

The kingdom which is now supposed to represent the Christ-Kingdom is only the natural fruit of the tree whose roots are in matter. It is the true exposition of the hate of those who founded it in the name of the Christ. For its own spirit has ever been that of its founders. It has always slain the prophets and stoned in some manner those who have been sent unto them. It has ever betrayed the Christ-soul, and made for the soul a mirage of the Christlife. It has persecuted all who have sought for that kingdom whose light is within the Sanctuary and whose life is Divine. It has presented its idols to be worshipped as Gods, and consumed with the fire of their hate those who refused to do homage to them. It has stood in the way of all true spiritual attainment whilst it has been calling aloud to men that it stood for mercy, justice, and truth. It has presumed to claim kinship with the Divine even whilst it has sacrificed at the shrine of Mammon. It has professed deep-seated loyalty to the Christ even in the days when

it has been seeking to slay all for whom His Christhood was lived. It has stood in the highways of life calling to all who passed by to behold the Christ, whilst within its various centres the Christhood life is undreamt of, and the Christ-spirit scarcely known.

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THE

MODERN

ANTICHRIST.

The Kingdom of the Cosmos reared in the name of the Divine is the Anti-Christ.

In it are to be found all the abominations of Babylon. These are the accumulated evils of all the ages. They have been gathered into the system like the fish into the net. That even some have been able to preserve their goodness is the wonder, for the evil conditions predominate. These abominations the various churches which compose that kingdom vehemently deny, for they claim to be the centres of mercy, gentleness, purity, goodness and love. Yet where do we find the exposition of all these beautiful spiritual and Divine attributes? Where is the mercy manifest in these Churches when they do not even protect the helpless creatures? Where is the mercy manifested when they have them killed in hundreds of thousands daily in order to nourish their bodies upon their flesh, and adorn themselves with their beautiful coverings and plumage? Where is the mercy seen in these Churches when they harbour all those who inflict unspeakable suffering upon thousands and tens of thousands of sentient creatures for the purpose of saving some sinful, pampered life from a disease whose very existence gives the lie to all the pretentious claims of the kingdom? There is no true mercy shown within that material system.

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THE KINGDOM

REPUDIATES

CHRISTHOOD.

The kingdom founded by men in the name of the Divine knows nothing of these spiritual qualities. Souls there are to be found who by their simple, beautiful lives try to interpret what the kingdom

to which they belong so lamentably fails to do. These are the "sheep of the fold, the "children of the kingdom," seeking to realise within themselves the fruits of the Christhood. They have ever been the salt with which the kingdom was seasoned and preserved, though they have often been cast out by its chiefs and trodden under foot as unworthy because their savor was unpleasant to

those who desired nothing so pure and true as Christhood. But the kingdom has ever repudiated any Christhood. It has even strangled the thought of its possibility. It has long done despite to the Divine Grace. It has ever pursued by its hate those who have sought for that Christhood. It has refused to acknowledge any Christhood except the vague historic picture to which it has given its allegiance. If any effort towards genuine Christhood is made, it immediately repudiates those who are making the effort. When the necessary conditions implied in these efforts are presented to it, they are rejected with scorn. For the way to Christhood is an absolutely unknown path within that kingdom. It would give any one the lie who professed to have found that path. It would not examine their lives to see whether they and the path corresponded, but would simply relegate such souls to that outer darkness which its teachers proclaim but do not understand. It would account them even as the Jewish kingdom accounted their Master, and would despoil them of their right to live.

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THE KINGDOM AS THE BABYLON. The kingdom erected in the name of Christ is the Babylon described by the Seer in the Apocalypse which was shown him from the Divine. It was there described as the mother of all the abominations of the Earth whose cup was made full. What the Seer saw was the kingdom of cosmic powers reared in the name of the Divine. He saw that kingdom rise out of the sea, and build itself upon the seven hills. He saw it grow up into colossal proportions by means of its trading with the kings of the Earth. He also beheld it ruled by a woman adorned in scarlet raiment upon whose forehead was written the name MYSTERY. Upon her throne were set down with her ten kings unto whom she gave power for a season; and these entered into league with one another to make war with the saints. And they enriched her treasuries out of the blood of the saints. They made her drunken with the wine of her adulteries. They made her naked with the shamelessness of their fornications. They exposed her shame to the eyes of all the world. But she sat still in her nominal power. And when these ten kings sought to have their power extended so as to make war with one another, she granted unto them what they sought.

THE WOMAN CLOTHED IN SCARLET. That Woman in scarlet was the Church as a system. The scarlet raiment was the symbol of all kinds of earthly passion. The seven hills on which her city or kingdom was built were the seven materialised planes of this Planet. For the outward kingdom has been built into every plane of the Planet, from the lowest form of matter up to the plane which should have nourished the souls of the race. These seven hills were made into nine when the kingdom reached to the heavens beyond the seven hills, by exalting itself even into the sphere of the soul. The ten kings are the ten chief cosmic kingdoms whose powers have ever been directed towards the enrichment of themselves by the accumulation of the treasures of the world at the expense of all human souls. These kingdoms received their power from the woman because she was the nominal ruler. She had no power except such as they gave her, for they were her enrichers. And these kings had kingdoms given unto them that they should make war upon all who did not worship the beast upon which the woman of mysteries sat—by which is to be understood that the ten kingdoms are now, and they are the kingdoms or Churches of cosmic powers founded in the name of the Divine. These ever make war with the saints. They have ever killed the prophets and stoned those who were sent unto them. They have received their power from the woman of scarlet to wage war against one another. They are always in the throes of conflict. They preach peace but wield the sword. They proclaim brotherhood but destroy its spirit. They affirm that they have only the good of humanity at heart whilst they build their vast fabrics out of the very life-blood of those who suffer at the hands of its rich men and women upon whose gifts most of them subsist—its great traders in all manner of evil things such as vast breweries and distilleries, wine-cellars and gin-palaces, abattoirs and physical laboratories. They proclaim glad tidings of great good to the overtaxed and burdened souls of men and women, but they only tax them the more.

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AN UNSPEAKABLE CONTRAST The kingdom of the Christ could never have become such an inversion of Divine ideas. It could have had no relationship whatever to the cosmic kingdoms of this world. It could never have become the

mistress of all kinds of wickedness. It could not have allied itself to the kingdoms of men. It could not have become the repository of such terrible influences as we have been describing. For in nature it was Divine; in origin it was Divine; and in its life it would therefore have been Divine. And the fact that the Christ's Kingdom was Divine and that the kingdom which stands for Him on the Earth is as material as the kingdoms of this world, must in itself demonstrate to the pure Christhood-seeking souls that what He meant and what the Churches mean are two diametrically opposite things. For, whilst that of the Christ enforces the path of the Cross as the way to the Divine, that of the Church leaves the path of the Cross for the soul to be trod by the Christ alone. He must bear the Cross and perform its Office, whilst the Church only points souls to behold Him in the doing of it for them. The Kingdom of the Christ was from above and drew men up to the Father by the path of the Soul's cross; the kingdom of which the Churches are the exposition is only of the Earth, and never lifts the soul out of its cosmic bondage.

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THE
KINGDOM OF
THE SOUL.

The Kingdom of the Christ was of the same order as the Kingdom of the Soul. It was born on the Kingdom of the Soul. Its laws related to the Soul alone, and had nothing in common with the life of

the world. It was an *inward Divine state*. And it was only possible in those souls who sought for Christhood. It was a kingdom which came not with observation, but one whose growth was from within and not from without. It had for its purpose the uplifting of the soul, and the awakening within it of the consciousness of the Divine Presence. It sought only such adherents as were seekers after the Christhood estate, and refused all comers who desired not to aim at anything so Divine. It imposed upon all who entered it the Office of the Cross, and refused to acknowledge all who would not take up their cross for the Master. It affirmed with no uncertain voice that no man could enter the kingdom unless he forsook all the cosmic and sensuous life. It spoke of the hardships which would arise out of the performance of the Office of the Cross, even as the Christ Himself must needs suffer these hardships. It drew its disciples on by no false promises of life here, but only gave them the assurance of the abundant life for the soul. It affirmed

that that life was Divine, and was a life which the cosmos hated. It told its citizens that they must forsake the world in order that the kingdom might unfold within them. It spoke to them of riches from the Divine, and counselled them not to labour for the meat that perished with its use. It revealed how hard it would be for them to follow even though poor, and how much harder where any seeker came laden with earthly treasures. It pointed out the Office of the Cross as one that made the Soul divest itself of all earthly affections and desires in order that it might clothe itself with these graces which were Divine. And it showed how impossible it was for the Soul to ever really possess these graces whilst it clung to the desires and affections of the Earth. It revealed the way to the realisation of the Divine as that of the path of absolute self-renunciation to the life of the world, and absolute self-surrender to the life of the Soul. It presented no false issues to those who would become its members by which they were deceived into believing that they could court the life of the cosmos whilst they sought to realise the meaning of the discipleship.

For in all those to whom the message appealed there had to be absolute abandon to the will of the Divine.

CONSECRATION.

O Lord, Thy Heavenly Grace impart,
And fix my frail inconstant heart ;
Henceforth my chief desire shall be
To dedicate myself to Thee.

Whate'er pursuits my time employ,
One thought shall fill my soul with joy :
That silent, secret thought shall be,
That all my *life* is fixed on Thee !

Renouncing every worldly thing,
Safe 'neath the covert of Thy Wing,
My sweetest thought henceforth shall be,
That all I *need* I find in Thee !

J. F. OBERLIN.

THE VEHICLES OF THE SOUL.

LIFE is a quest. That which we seek is liberty of expression, freedom from the galling limitations of matter, and conscious mastery on every plane of existence. So long as we were content to be at the mercy of innumerable forces, about the laws of which we knew practically nothing; while our impotence mattered not, and the delusions were too sweet for us to wish them dispelled, we remained in the darkness of ignorance. But when the dream ended, and the awakening soul, catching the first faint glimpse of that Divine Perfection which it is destined to attain, began to realise the purpose of life, then a sense of the inadequacy of its vehicles contrasted with the clearness of that realisation, commenced that suffering which shall continue until the soul's harmony is restored. It is this grossness of body and mind, this inability to respond to and express that which we know to be Eternal and Absolute Truth, which presents a field of labour for the exercise of our highest and most spiritual powers.



Whether it is aware of the fact or not, it is still true that the soul hungers for righteousness, and can never be satisfied until those conditions have been generated within it through which the Divine Master may manifest. Yet is this so little apparent to many, that in their ignorance they are prone to believe that satisfaction consists in the possession of some outward object, or in the confirmation of some intellectual speculation; and these beliefs have generally to be completely shattered before they will abandon them. We set the mind to work to find out means whereby the desires may be gratified; we search through philosophies of every kind to build up beautiful theories of life and the universal purpose which lull us into a false sense of security; we train ourselves to sense phenomena which are illusive and transient; and we perceive not that all this is but building upon the sand, that this lower nature, to which is being rendered such abject slavery, cannot endure. And so it is well when

the storms of trial come and sweep our false structures away. Thus our eyes are opened, and we see that even the desire for heaven—where that heaven shall minister to our personal enjoyment, be the enjoyment of repose, power, ecstasy, or anything else—does not differ from other desires in its nature, and is altogether unworthy. Selfishness and ignorance constitute the impassable barrier, the irksome limitations, and sacrifice is the only gateway through which we may pass to Truth.

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Now the qualities of the materials of which our bodies are built are determined by our own selection, whether conscious or unconscious ; and if we would have them pure and in harmony, and so fit vehicles for the Soul, we must deliberately eliminate all that is undesirable, and which hinders it from being a true vehicle. Refraining constantly from the thoughts, desires, and acts which are coarse and low, the organism which formerly responded to these impulses will lack all nourishment, and finally purify itself. In the same way, by generating the kindly, unselfish thought, desire, and act, it will grow finer and purer day by day.

This law applies to every function of our being ; and that which we now do unwittingly may be guided and controlled in any way that we will. It is utterly useless for us to bewail our limitations as undeserved inflictions, and excuse our imperfections with the reflection that it is our nature so to be. If we take up this attitude, all the suffering that may be incurred will be very richly deserved, and we shall stay where we are—ignorant, powerless, and without hope. Most necessary is it that we should clearly understand how we make the conditions of our own existence, and that we alone can modify or alter them. Others can point out the way that they have trodden, can warn us of dangers, explain to us that which is dark, and by their knowledge shield us from harm which would otherwise befall, but there their mission ends. Every man must do the work for himself ; and in the working out of one's salvation there is no essential

part so trivial that it may be neglected with impunity ; neither is there anything so great that we shall be unable to attain it, if we will endure to the end.

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Let us then consider how a man shall begin this labour, and enter the pathway which leads to Freedom, Knowledge, and Unity with God. We will assume that up to the present he has been doing very little more than experiencing pleasure and pain, *i.e.*, has been attaching his desires to objects outside of and apart from his real self, and pouring his life into their enjoyment while they lasted, only to find that in the inevitable reactions there was pain in proportionate intensity. And those who make but very little progress repeat this process over and over again. Continually are they reaching out for and absorbing the apparently good ; ever are they avoiding, to the best of their ability, and resenting the seemingly bad—yet always remaining unsatisfied, and never able to understand quite why. *So delusive is desire* that the pain arising from reaction is almost always attributed to some other than the real cause ; and in ever intensified degrees the same desire is set in motion time after time. The enslaved mind has no true vehicle with which to properly express its reasoning powers ; and so, when a pleasure changes its form the mind does not apprehend that the principle is still the same. All the objects of its vision are distorted or obscured in the lurid glare of the passions, or the dense darkness within.

Such is the natural man. He goes on storing up experiences gradually and imperceptibly—experiences of helpless misery resulting from dissipated energy, never realising why he revolts at last from the slavery to his lower nature, and vainly searches for that knowledge which might enable him to gain the power he feels he requires to give him the mastery. Tired of the tyranny which the powers of this world exert over their trembling victims, disgusted with what others call pleasure, and worn out with a soul anguish which they cannot understand, he begins to patiently subdue his appetites, desires,

and emotions, until they are brought into order and do his bidding perfectly. It is quite useless, then, for others to try and persuade him that only certain functions of his lower nature should be controlled, and that the others, being respectable, may be indulged with impunity. He knows now full well that he must either be the Ruler or the Slave, that no man can serve *two* masters, and that while the smallest piece of work is neglected on one plane of his system, it is impossible for him to attain perfection on the next.

And so we may as well take this very seriously to heart. viz., that until we prove ourselves absolute masters of the situation just where we are, it is egregious folly to expect the bliss and the illumination which those possess who have done the necessary work and passed on.

J. S. AKEHURST.

(To be concluded.)

THE TRUE MAN.

Take thou no thought for aught save right and truth,
 Life holds for finer souls no equal prize ;
 Honours and wealth are baubles to the wise,
 And pleasure flies on swifter wing than youth.
 If in thy heart thou bearest seeds of hell,
 Though all men smile, yet what shall be thy gain ?
 Though all men frown, if truth and right remain,
 Take thou no thought for aught ; for it is well.

Take thou no care for aught save truth and right ;
 Content, if such thy fate, to die obscure ;
 Wealth palls, and Honours, Fame may not endure,
 And loftier souls soon weary of delight.
 Keep innocence ; be all a true man ought ;
 Let neither pleasure tempt, no pains appal :
 Who hath this, he hath all things, having naught ;
 Who hath it not, hath nothing, having all.

LEWIS MORRIS.

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THE HERALD OF THE CROSS.

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THE TWO WAYS.

The Way of the Lord is as a light that shineth more and more unto the perfect day ;

The Way of Man is as a lamp whose light grows dimmer as it sinks into the world of the enemies of the soul.

The Way of the Lord is like a lamp whose light is within itself, and whose use is that of illumining the Soul as it moves upward through the labyrinths of matter on its way to the Divine ;

The Way of Man is as a light kindled outside the lamp of the Soul, whose purpose it is to attract and draw the Soul on to the path of destruction.

The Way of the Lord is as a lamp whose Flame is kindled from the Divine, to show unto the Soul the hidden Wisdom which it contains ;

The Way of Man is as a lamp whose own light is extinguished by those who love darkness, in order that the Soul may be driven to seek the light shining without.

The Way of the Lord is the Light of Life within the Lamp of that Soul who has found the Divine.

THE GOVERNMENT OF THIS WORLD.

THE way of the Divine is not that of man. Man seeks only his own in all his dealings, but the Divine ever seeks the good of all His children. Man pursues paths which are in the opposite direction to the Divine, and finds himself at last in the darkness of despair. The Divine is ever seeking for the realisation of His Children's highest good, but man seeks only the good which this cosmos can give. The Divine never changes in His purpose towards His children, though man has so often affirmed that His ways were of such a nature as to imply change in Him. The Divine has but one great sublime end in all His ministry to the world, though man has not infrequently presented that ministry as other than one of Divine Love. For the mind of man has come to interpret the purpose of the Divine after the manner of his own experiences. Man has been accustomed to relate to the Divine all the dreadful conditions found in the world, and to think of these conditions as part of the true evolution of the human soul. But the Divine has had little to do with anything in this world for many ages, except when His Prophets and Teachers have been sent by Him to herald His message to the Children of the Kingdom who for so many great cycles of ages have been completely lost in the cosmic conditions. For the modern doctrine of the Divine Immanence in this world is in itself a testimony to the darkness which has reigned all through the ages, and reveals how little the Divine Nature is understood. Many seem to write as if they truly understood that nature, and how the Divine was revealed in His creation; but in all their treatment of the subject they have always shown how little they truly understood the Divine Nature, what was possible in the way of Divine manifestation, and in what way that manifestation could be made within a world which had become a cosmos. They have mixed up the Divine with matter in a strange way, and made the Divine dwell in matter. They have tried to show that the Divine Presence in matter was

made manifest in all the orders of creation from the lowest to the highest, and on all the planes of the Planet. They have reasoned, that what was visible was the outcome of that Presence in matter, rather than the manifestation of other forces which were not born from the Divine. They have tried to demonstrate by means of the evolutionary philosophy that the Divine Immanence was an established fact, and that all the various kingdoms were the direct result of that Immanence. And thus have they related to the Being whose nature is pure and holy Love, the whole of the dreadful conditions of this world witnessed on all its kingdoms, where there is strife without end.

WHERE GOD REIGNS NOT.

The conditions in the world to-day could never have arisen out of any activity on the part of the Divine. Where the Divine dwells there must ever be harmony, peace and love. Where He makes His Presence felt there must ever be the like conditions generated as we would associate with such a perfect Being. To even imagine that He could live in such a world as this now is, is to dream those things which are opposed to all our noblest thoughts of Him. To suppose that His Presence could possibly have anything to do with the discordant elements so manifest in every kingdom of this world, is to imagine what is the direct negative of all our own best thoughts concerning His purposes and the effects of these purposes upon man. For this world, after all the ages of the ministry of those whom He has sent from time to time as His Messengers, is even worse now than when it had no Messengers at all, but was dependent for its spiritual light upon the Prophets and Teachers in the various lands. And to imagine that such conditions, which are as the darkness to the light and the realm of despair to the kingdom of love, could have ever been the outcome of Divine Love, is surely one of the most astounding contradictions and profoundest of mysteries. For even the average Christian must needs think of the Divine as One who is ever Compassionate, whose home is the

scene of peace and rest, whose Heaven for the soul is one where nothing enters likely to disturb its purity and harmony. And to descend from that simple but pure and true view of the Divine Nature in order to relate to it all the terrible conditions of this world, with its spiritual darkness and hate manifested in the strife witnessed between man and man, people and people, not to make mention of the awful antagonisms in the whole of the lower kingdoms, is surely to descend from the region of purity and love to that of hell itself.

Yet men and women will not see the illogicalness of the position into which their interpretation of the conditions of this world leads them. They will not discern that the two ideas in relation to the Divine are not only at variance with each other, but are like opposite poles. The Divine Government of any world must always be in perfect harmony with the Divine Nature. It were indeed impossible for any truly spiritually illumined soul to think otherwise. And when we are face to face with conditions such as this world presents, we are compelled to seek for another explanation than that of a Divinely Governed system. And in seeking for that explanation we must not assume that what we have been so often told concerning the creation of all the kingdoms with their various orders of life, is the true interpretation of the creation of this world. For, we may rest assured that if all the conditions which we observe in the various kingdoms cannot be related to the Divine Wisdom and Love because they are entirely out of harmony with what we would naturally postulate concerning the Divine Wisdom and Love, then we have every reason to assume that these various kingdoms in their present condition were themselves never intended.

THE EARTH BEFORE ITS FALL.

The Divine Presence in this world was once a blessed fact. There were many long ages prior to the creation of the kingdoms of matter with their various orders of existence, during which the Divine Presence dwelt in this

system now known as the Earth. In those ages the Earth was a Celestial Being. It moved on the Kingdom of the Gods. It was in itself a system. It possessed all the attributes of Divinity. It was as one of the beautiful Sun systems whose light falls upon the Earth's magnetic plane; within itself it contained the light born from the Divine. That was the Flame of the Spirit. That light flooded all its kingdoms from the innermost to the outermost. It had no need of the Sun to illumine it from without. Its light was within itself, and passed out through all its kingdoms, imparting life to all those who had been fashioned to dwell upon them. Then was it the City of the Lord wherein were the Law and the Testimony—the knowledge of the Divine Nature and the love of the Divine purpose. In those ages it was the true Zion of God. Into it entered nothing that in any way defiled or darkened the soul. It was the exposition of the Divine Wisdom.

There came a time, however, in the history of the Earth when that condition was changed. The Planet was the scene of great creative forces which were in process of being unfolded. It was a system of souls known now as human; and these creations were to have been the fruit of the Planet's energy, and its service to the Divine. They were to have been so fashioned that they could pass inward from the Planet's outermost kingdom to its innermost, and learn all the wisdom revealed on these various kingdoms. They were thus to have performed their evolution from one plane of being up to another. In their evolution they were never meant to pass outward and downward, but always inward and upward. For, as we shall see, to pass outward is to descend from spiritual into non-spiritual conditions; and to pass into non-spiritual conditions is to leave the spheres of the Divine operation. But to pass inward is to ascend into the sphere of the Divine. And the passing inward meant that these souls were to gradually acquire the knowledge of the Divine Wisdom as that was manifested within the various kingdoms of the Earth.

THE WORLD AS A THEOCRACY.

The government of this world was, prior to its fall, a true Theocracy. It was ruled by the Divine. All its laws were the laws of the Celestial Heavens. All its conditions were those of the Spiritual Heavens. All its life was in perfect harmony with the Divine Will. All its activities were begotten from the love of doing that will. There was no darkness born of self-seeking, no evil generated through the love of any conditions which were opposed to the Divine purpose. There were no songs of sorrow sung by its inhabitants as the result of spiritual impoverishment, there was no crying out in the night of soul-anguish for Divine light to break upon its kingdoms in order that the way of its children might be made plain. The way of the Divine was its way. The will of the Divine was its will. The purpose of the Divine was its purpose. The sons of men were then but little spiritual children who were marching, so to speak, to Zion, or to the knowledge of the Divine within themselves, as the natural result of their passing through all the land of the Planet's kingdoms—the land flooded with the light of the Divine Wisdom, and flowing with the honey of the Divine Love. These children were indeed the constant care of the Divine as He was expressed in the various kingdoms. They knew nothing of the turmoils which the evolutionary philosophy attributes to man's early days on the Earth. They were blessedly unconscious of what lay before them in the unborn ages through the deceit of those who had left their own system on the Celestial Heavens because they desired to do those things which were opposed to the Divine. They were then the children of love, and knew nothing of matter or the degraded conditions which it produces. They were not fashioned from any kind of material known to the scientist, but from the Celestial substances which the Planet-soul had given it for the purpose of creation. They began their life, not in any mere physical form such as the material philosophy imagines and dares to affirm, but in the likeness of the Planet-soul itself. They were

the perfect microcosms of the Celestial Macrocosm. They were fashioned after the Divine image as all spiritual beings must be. They inherited the Divine Nature, as all things proceeding from the Divine must do.

Then did the laws of the Heavens prevail on the Earth. Then did the world indeed know even as it was known. Then did the Divine walk amid the garden whose flowers were all spiritual. Then did His Voice make music for the children, and all the world was ever young, because there is no age nor decay where all things and beings are spiritual. The Earth was full of the glory of the Lord. Its kingdoms were responding to the Divine attraction. Its children knew only the one life of the Spirit. There were in those days no sign of age, or weakness, or sorrow, or any form of disease. The whole of the Heavens rejoiced in the service which the Earth was performing. And it was thus that the Sons of God indeed sang for joy when they knew what that service was which the Earth was performing for the Divine. For where the Divine Love reigns, that Love ever rejoices in the generation and ascent of other souls to the Kingdom of the Divine. And these same Sons of God also sang for joy when they became informed of the mission given to them by the Divine; for they were those Celestials who in later ages came into this world to be partakers of its sorrow and its sin. And these Sons of God who so sang out of the fulness of Divine Love, and who gave up the glory of their own system to minister for a time to this Earth and its fallen children, and who had the misfortune to fall into the very same evil conditions as the Planet and its children, are none other than those souls who have always loved spiritual and Divine truths, and who have ever mourned during their dwelling on the Earth; who have always craved for the realisation of the Divine within themselves, and who have ever striven to lift themselves up out of the evil conditions in which they have found themselves in all the ages of their sojourning in this world; who have ever been the true seekers after the kingdom of the soul, the martyrs for truth in all ages,

the objects of the world's scorn because its life was such as they could not enter into, the subjects of the most bitter experiences at the hands of those who loved the world in its various kingdoms, the souls who were ever placed beneath the world's altar to be sacrificed by it, because they were not of it.

THE WORLD AS NOW RULED.

The government of this world to-day is not from or by the Divine. All its laws and methods are the antithesis of the laws and ways of the Heavens. Its councillors are not the children of the Celestial spheres, but those who came to make the whole earth the theatre of their evil rule. Its ways are not those which show the impress of the Divine but rather the mark of the beast of matter. Its habits are not those we are wont to associate with the children of a Divine Kingdom, but rather those we would relate to the life of souls who knew not that kingdom. Its customs are surely such as no spiritually-born soul could follow, but are rather the manifestation of a nature other than spiritual. For in their habits the whole of the human race are animal, and in their customs they are the manifestations of the same cruel spirit which first deceived the Planet-soul, then its children, and then the Sons of God who came to their rescue. For the whole of the world is still under the dominion of these evil spirits, and live the kind of life which they dictate from time to time. And if at given periods that life seems to rise up out of the lower animal conditions in which it has wallowed for ages, it is only to be plunged down again, as may be undoubtedly learnt from all the past history of this world and its children. For when the latter have been lifted up for a time as the result of the coming of the Messengers of the Lord and the influences of the Teachings they have given concerning the Divine purpose and the way to the realisation of that purpose by the soul, by and bye these very Teachings have become the instruments of all sorts and conditions of strife and warfare, even unto bloodshed and hellish hate. For though

this poor distraught world has known many great periods of spiritual reform as the result of the sublime messages given to its children, and the hopes of thousands of the Celestial souls upon its planes have been raised yet have these great influences all passed away as the result of the evil forces at work, until the last stage has become worse than the first.

J. TODD FERRIER

THE WAY TO SPIRITUAL WEALTH.

If Christ on earth appeared to-day,
Would He not yet be moved to say?—

“O ye of little faith!”

For millions still are wrapt in doubt,
And steadfastly refuse to rout
The powers of darkness and despair
That lurk like wild beasts in their lair,
Defying what He saith,

Of Light and Love and Happiness
That wait for those who will confess

The power that in Him lies —
Not in lip-service ; that alone
Can never for a wrong atone ; —
But heartfelt love : the only thing
That doth a potent message bring
Of earthly Paradise.

The lower planes of life are here,
Of sin and sickness, death and fear :

We make of them a Creed.

High time that we should substitute
A better thing, and thus transmute
Them into Purity and Health
And Life — *so Spiritual wealth*

Shall be our Life indeed !

EMILY WRIGHT HOOD.

HEAVENLY SIGNS.

(From Clothed with the Sun.)

When, therefore, ye shall see Matter exalted to the Holy Place of God and the Soul, and made the all and in all of existence ;

Then let the Spiritual Israel betake themselves to the hills where alone salvation is to be found, even the heights and fastnesses of the Divine Life.

And let him who has overcome the body, beware lest he return to the love of the flesh, or seek the things of the world.

Neither let him who is freed from the body, become again re-incarnate.

And woe to the Soul whose travail is yet unaccomplished, and which has not yet become weaned from the body.

And beseech God that these things find you not at a season either of spiritual depression and feebleness, or of spiritual repose and unwatchfulness.

For the tribulation shall be without parallel ;

And such, that except those days shall be few in number, escape from the body would be impossible.

But for the elects' sake they shall be few.

And if any shall then declare that, here or there, the Christ has appeared as a person, believe it not. For there shall arise delusive apparitions and manifestations, together with great signs and marvels, such as might well deceive even the elect. Remember, I have told you beforehand. Wherefore, if they shall say unto you, Behold he is in the desert, whether of the East or of the West,—join him not. Or, Behold he is in the darkened rooms and secret assemblies,—pay no regard.

For, like lightning coming out of the East and illuminating the West, so shall be the Spiritual Awakening to the recognition of the Divine in Humanity.

But wheresoever the dead carcase of error remains, around it, like vultures, will gather both deceivers and deceived.

And upon them, the profane, there shall be darkness ; the Spirit shall be quenched and the Soul extinct ; and there shall be no more any light in heaven, or in heavenly science any truth and meaning. And the power of heaven upon men shall be shaken.

Then shall appear the new sign, the Man in Heaven, upon the rain-clouds of the last chrism and mystery, with great power and glory.

And his Missioners shall gather the elect with a great voice, from the four winds and from the farthest bounds of heaven.

Behold the FIG-TREE, and learn her parable. When the branch thereof shall become tender, and her buds appear, know that the day of God is upon you.

ANNA BONUS KINGSFORD, M.D.

ANSWERS TO CORRESPONDENTS.

The difference in Souls.—The question is often raised how it is that there should be such a difference in souls. The ordinary theory of human generation cannot account for the strange contrasts even in the same families. For if that theory were true, that the human soul began its life with the body, then just as the bodies of a family are all impressed with the outward image, and even affected in the mind of the body, then the soul should likewise take the imprint of the parents, so that all the souls in a family should be moved by the like impulses and desires. But we find that the opposite is the case as a general rule. The souls are so distinct in their religious aspirations that in one family the two extremes are frequently met with where one soul is heavenly in its aspirations, whilst another seeks nothing higher than such gratifications as may be found in a sensuous life.

This difference of soul in the same family is not only a testimony to the inadequate explanation furnished by such a theory of the origin of the soul itself, but is likewise a proof that the soul has had a history dating back into remote ages during which it has accumulated experiences which reveal themselves during its sojourn on the earth. For the very striking differences alluded to could not have been transmitted from the same parents.

The reason of Soul darkness.—The reason why the soul is not permitted to know anything of its own past nor that of other souls until it has attained the state of Spiritual Christhood is because such a knowledge would be disastrous to its spiritual evolution. The fall of the human race into the degraded conditions which were prepared for them by those who were anxious to found a world on cosmic conditions, has made it absolutely essential to the progress of the soul that it should never be able to recall one life during another on the earth, nor even when it passed over into the spirit world. For were it to be allowed to recall before it was ready, the knowledge would overwhelm it.

But this darkness is in the very constitution of the soul itself. When a soul has left the plane of the true kingdom of its nature, or, as we may now call it, the Spiritual Heavens, it has to part with the light of the Spirit of the kingdom to which it belonged. For the Spirit can never descend below the kingdom of the soul itself. And to fall into such material conditions as overtook the race when it was betrayed into material forms, was to lose the light of the Spirit. The Spirit within the soul is the Holy Presence Who there represents the Divine and illumines the soul from the Divine according to the kingdom to which it has attained on the Spiritual or Celestial Heavens. That Holy Presence is its Flame. And it burns dimly or brightly as the soul rises towards the Divine. But should the soul descend from the Spiritual Heavens into conditions of matter, then its Flame is extinguished through the withdrawal of the Spirit who cannot descend into such conditions.

Whence know we when Teachings are from God?—The human soul, having forfeited its light when the whole race went down into material conditions, must be illumined from without. Its state now is exactly that of the earth itself: there is no light within, so it has to be supplied from another source. That source in the case of the Earth is the Sun, and in the case of the soul it is from the mind. The mind we now speak of is not to be confounded with that mind which is spoken of as the intellect. For this latter only refers to mere brain powers which are given with the human birth, whereas the mind by which the soul is illumined was given it for the purpose of receiving from the Divine. That mind has often been spoken of as the higher reason in ancient philosophies. But its real nature was not to reason, but to see and reflect what it received. Its office was like the magnetic plane of the Earth which receives the solar rays and distributes and reflects them on to the Earth's surface. The mind of the soul was to be as its magnetic plane receiving from the Divine, and throwing its spiritual images into the soul. And all the knowledge which it thus received was to it the upbuilding of what the ancient religions named the soul's intuition. That knowledge was to be the soul's guide. So when we

say that the intuition of any soul is great, we mean that it has attained great experience in the past ages concerning the meaning of Divine things, so that when that soul rises at any given time on to the spiritual planes, it is in a state of Divine Illumination.

Of such souls were all the Seers and Prophets. They could only give as they had received in the past. For only that which the soul knows may be given to it again. And when the Prophets and Seers spoke as from the Lord, they were delivering that which they knew of old to be true. And when any message is given as from the Divine, the only way to tell whether it is of such a nature as the Divine would give to any Seer or Prophet is to test it by examining its nature and its application to the life of the soul. And should it be proved that it has no relation to the life of the soul, nor could be affirmed concerning the Divine, then we may be sure that it is no true illumination or inspired message from the Divine, but is the outcome of other agencies. But if, on the other hand, the nature of the illumination or message be such as to shew that its whole purpose is the enlightenment and regeneration of the soul, and if the message has that effect upon the soul so as to bring it nearer to the realisation of its own regeneration, and if at the same time that message bears all the impress of the Divine Wisdom and Love, then we may be sure that it is a Divinely given illumination.

The work of a Messenger.—When a Messenger is sent from the Divine he has but one mission. It is that of restoring the Mysteries through the re-affirmation and restoration of the Christhood. It is his work to present the meaning of the Mysteries from the Kingdoms of both the Divine and the Soul. And in order to do this it is imperative that he should present to all who would become the recipients of the meanings underlying the Mysteries the conditions on which alone they may be imparted to the soul. For the Mysteries are not merely things of intellectual interpretation, but can only be truly known within the soul who seeks to reach the state implied in Spiritual Christhood. They cannot be given to the mind which only seeks for knowledge on the plane of the intellect, because they do not belong to it, and lose their Divine significance as soon as ever they touch it. And so it is essential for the soul who would know their inner meaning to so purify itself from everything that would prevent it from attaining to the state of Spiritual Christhood, in order that its mind may be brought into the condition necessary for the Divine to illumine it. For only by means of such Divine illumination can it ever hope to understand the profound meanings hidden within the Teachings of the Christ. And it is the Office of the Messenger to prepare the way of the Lord in this manner. He has to make plain the path for the approach of the Divine to the soul.

EDITORIAL NOTES.

HOW TO
ABOLISH
VIVISECTION.

The truest and surest way to accomplish the abolition of Vivisection is to discover who those are who practise it. It is no doubt a good thing to interest governments, if possible to secure their co-operation with a view to its abolition ; for by so doing they may be persuaded to pass Acts to limit the powers of the heads of the laboratories, and in this way may lessen the number of animals sacrificed on the altars of a false science. But though such legal limitations may be imposed upon the laboratories, yet it would be expecting too much if we supposed that any Acts of Parliament would ever reduce the amount of suffering which is now inflicted upon the helpless creatures who fall into the hands of the Vivisectors. For we may be certain that where the present limitations imposed by one Government upon the uses to which the animals may be put, have absolutely failed to achieve their end, and that those upon whom the legal restrictions were put have persistently ignored them, and have likewise shown such a callous disregard to the wishes of humane people, then there is little likelihood that such operators would pay any greater regard to more stringent laws, were they passed. For, if they can now so hoodwink the judicial mind by their terminology as to carry that mind with them in their iniquitous practices, then we may rest assured that they would again succeed in carrying the legal mind with them by means of their self-created language—a language which none but those who are the initiates of the laboratory may understand.

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THE
FALSE BASIS
OF MEDICAL
SCIENCE.

The medical world to-day is founded upon a false basis. It looks for all disease on the physical plane. It begins its studies on that plane, rather than on the plane from which all disease proceeds. For all the data upon which the practitioners build up their theories are born on the plane of the human mind, and only find their manifestations by means of the body. These data are not what they seem, but are the phenomena of causes which lie hidden in the mind. They are the unseen forces whose effects are made manifest in the various physical and mental disorders. They are like the invi-

sible forces whose phenomena may be observed in the world ; they have their origin where no human eye can penetrate. And not until the members of the Medical Faculty recognise this fact and try to approach the whole question of healing from that standpoint, will they ever be in a position to act as true physicians to the outward life of the race. For the ministry of true healing was of spiritual origin and not born of mere physiological pursuits. It was meant to become a helper in the evolution of the soul of man, amid the material conditions in which he now finds himself. By means of observation on the outer plane was the Spiritual Physician enlightened as to the inward conditions of the patient. But he made his observations only that, through such a discovery on the outward plane, he might be the better able to reach to the cause of the phenomena. For the Spiritual Physician knew, and such a physician now knows, that there can be no true healing of any organic disease in the body except by means of the mind.

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HOW
STUDENTS
ARE
MISGUIDED.

The pursuits in all physiological schools have only one end in view : it is that of trying to discover the secret of life and how life makes itself manifest. The search for so-called scientific knowledge in these schools is as false as anything could be. For all their students have to begin with the outward conditions, and strive to discover from these what were the causes of them. They thus have all their thoughts directed to mere phenomena, rather than to the hidden forces which produce them. When in the laboratories the students have pointed out to them certain effects which are induced as the result of drugs and serums, they are not helped in any way to understand the mystery of disease. For all that they can learn from such demonstrations is simply that certain serums communicate certain diseases, and that certain drugs have certain distinctive effects upon the organs to which they are applied. Concerning the real nature of any disease, or its true cause, they are not taught anything, because those who demonstrate and profess to teach, themselves know nothing about the true seat of any organic disease.

We are therefore compelled to repudiate all these physiological researches even upon scientific grounds, because their methods are unscientific. Even were it

shown that some good accrued from their pursuits in the laboratories by means of demonstration upon the animals, yet on the purely scientific grounds would we feel bound to reject their deductions, because what affects the body of an animal is not that which may be related to human disease. For all the diseases with which the laboratory deals are professedly human, and it is a well-known fact that animals are *not* affected by such diseases except when brought under the power of the Vivisector. For those diseases which are known in modern civilisation to attack men and women, rarely attack animals. Though these latter may be the transmitters of a disease from one locality to another, yet they themselves are immune from its power. So that to make use of what is the most unscientific process in order to super-induce the disease with which the physiologist desires to deal, is to reveal a strange lack of consistency on the part of those who so vehemently contend that Vivisection is truly scientific.

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THE PRICE
DEMANDED
BY SCIENCE.

Yet, were all that we have affirmed to be the most unscientific of processes, nevertheless to be found useful in the healing of human diseases, even then should we be compelled to refuse help at such a price. To think that in this land of ours, not to speak of other nations, tens of thousands of sentient creatures are sacrificed on the altar of the physiological laboratories for the ostensible purpose of finding out how certain serums affect certain parts of animals, is surely the most fearful manifestation of scientific insanity! And were it not that we know the real purpose and meaning lying behind all that sad suffering of the animals in the laboratories, we should be constrained to affirm that all those who were deluded by the false presentation of facts, were themselves sharers in the hidden purpose which perpetuates those dens of anguish. But we do know that thousands of well-meaning men and women are thoroughly deceived by the pretensions of those who are behind the entire movement of Vivisection, and that they are led on to believe that the whole process is scientific, and that it is necessary to the Medical Faculty in order to enable its members to discover the nature of certain diseases and the effect of drugs upon them, that they may be placed in a position to deal with the diseases which visit humanity. These are the multitudes who would like to

know how to live even at the expense of thousands of suffering creatures. And it is the saddest of all facts that they fill the churches of the land where the Lord of true life is supposed to abide, whose Presence within the human soul would make it impregnable to any organic disease or such as fall upon men and women as the result of their sins. For, where the Divine dwells, there can be no such thing as discord. And all disease is born of discord. For when the Divine is within the soul there must be the conditions of the Divine ; and these are life-giving. They are pure. They are spiritual. And from the spiritual conditions of a soul are born all the outward phenomena of its life.

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VIVISECTION
AN UNKNOWN
TONGUE.

The purpose lying behind Vivisection is not that of pure scientific research. Many are drawn into the net with that intention. But those who carry on the inhuman work in the laboratories have other ends to serve. They feign to seek for true knowledge whilst they know it is not to be found in that direction. They loudly contend that they are the subjects of misrepresentation, though they dare not reveal to the public the conditions under which they pursue their investigations. They know well that the public would not tolerate the hells of anguish which they have created and perpetuated by these investigations. They are well aware of the condemnation which would await such an exposure. But they are able through means of their language to hoodwink the world, and even all who have no other desire than to gain knowledge for use in the treatment of human diseases. For the forces lying behind these investigations are not human. They are of an order whose nature we cannot here fully deal with, but which we well know. They were the initiators of Vivisection for the most infamous purposes ages ago. They are not of human kind, but belong to that region known as the "outer darkness," where the Divine is unknown, and where everything opposed to the Divine is cherished and practised. They were the cause of all the disasters that overtook this world in the pre-historic ages—disasters whose terrible effects are manifest to-day everywhere in the world. For these forces have continued to work ruin upon the various kingdoms of the Earth, as may be now witnessed in the appalling antagonisms which prevail in

every kingdom, and between the various orders of life on each kingdom. They have ever proved the Planet's enemies, the destroyers of all its beautiful forces, the perverters of all its spiritual essences, and the deceivers of all its children.

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THE REAL
PURPOSE OF
VIVISECTION.

The real purpose lying behind Vivisection is *the expression of hate*. That is the motive-power which keeps it going. And the hate is not such as any human soul may cherish toward some supposed enemy, for that would soon expend its fury in some form of action, and then die down. But the hate lying at the heart of Vivisection is more than human in its intensity and persistency. It is diabolical. Were it not so, it could not have persisted through the ages in the face of such anguish as it creates. Were it human, the horrors of it all would overtake the souls of the operators and make them cease from their pursuits. Who of us can imagine that a human soul could endure day by day to witness the awful pain, and even anguish, produced by experimentation, without shedding the tear of compassion over the suffering victim? Who of us can dream that anyone with a human soul could inflict such hellish tortures upon a helpless creature without showing any signs of emotion? Yet those who carry on this infamous practice not only refuse to be moved to shed the tear of pity or show the faintest approach to feelings of compassion, but they actually smile whilst they demonstrate to their initiates. To affirm that such things could be done continually by human souls is surely a gross insult to the manhood of the race!

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WHO
DEMANDS
VIVISECTION?

The only reason why Vivisection is allowed in this country is, that it may contribute to the scientific knowledge of those who profess to be the healers of the human body. If the Medical Faculty knew (as they ought to know) that all disease was spiritual, and originated, not in the body but in the mind, they would then cease to demand that physiologists should be permitted to continue their terrible experiments. If they only would look facts in the face they might soon discover that the true basis of the pathology of all disease is that of the mind. In their own limited experiences amongst their patients they might long ago have dis-

covered this truth, and no doubt would have discovered it, had they been men whose own spiritual nature was open. For where members of their noble profession have had their own soul open to the light that streams from heaven, and which reveals that all disease has its origin and perpetuation in states of evil, they have been constrained to approach the whole question of disease from the standpoint of the mind. They have been led to see that the mere phenomena of disease, and disease itself, were two totally distinct things, and that it was possible to deal with the phenomena without ever arriving at any knowledge as to the cause. They have thus come to know that the true seat of disease is not in the physical organism, but where the mere physiologist cannot enter, and so have arrived at the correct conclusion that all disease must be treated through the mind by those who understand the meaning of the experiences through which human souls pass. They have been gradually led to see that *all healing must proceed from within a soul*, though the process may be aided from without. And so, when all the members of the Medical Faculty arrive at that position, they will not only arrive at the knowledge of the true seat of all organic disease, but they will likewise come to understand those other things which we have indicated, and which are so closely connected with the origin of all such diseases.

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EVIL ENTITIES
ORIGINATE
ALL DISEASE.

Were the happy day to dawn upon the world when all who profess now to be the healers of the people arrived at such a knowledge as we have indicated, so that they understood the human

Soul in its experiences in this world, then there would indeed be a real chance for the earth attaining to a redeemed state. For such a knowledge would enable the healers to approach those who suffered, as true physicians who understood both the disease and its effects; and it would place them in a position which would enable them to so deal with the disease as to eradicate it from the mind. For by such treatment would they not only be able to restore the body to pure and healthy conditions, but likewise to drive out from the mind of the patient the evil entities who are at the root of all organic disease. For, as we have said, all disease is born in the mind of conditions generated there; and these conditions are themselves the result of the presence of evil entities.

These evil entities are the forces which destroy all that is pure and good in the mind, and leave the human life spiritually impoverished. They are the children of those powers of which we have spoken as lying behind all the history of Vivisection. They are the products of evil conditions ; and then they create other conditions inimical to the highest interests of the Soul. These evil entities are those powers which infest all who are said to be possessed of evil spirits. They are the cause of the numerous Asylums being filled with souls who have become the victims of their evil power ; for, though those who have become their victims are simply treated as patients suffering from various forms of mind disease, yet are they treated as if they were actually obsessed by foreign bodies. And though those who are at the head of the schools of psychology would repudiate the very idea that there were any such foreign entities, yet their treatment of the patients admits in practice what they in their theories deny. For they are compelled to recognise that the whole conditions are abnormal, and often other than truly human, and to minister unto the patients from that standpoint.

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HOW TO APPROACH DISEASE.

The whole question of disease must therefore become like a new science. It must be approached by those who would discover its origin and nature, without professional bias and prejudice.

It must be approached from within, and not simply dealt with as something occurring on the physical plane. It must be viewed as a disordered mind, and not only the outcome of a disordered body. The patient must be viewed as suffering within the Sanctuary of his life, and not merely as one whose body has been attacked by some evil. He must be treated, even as they should treat the patients in the Asylums, as one whose mind has to be restored to true spiritual equilibrium. But when we have said that the patient must be treated as one who has been disturbed in the mind, we are not to be understood to mean that all disease is to be viewed from the standpoint of insanity or obsession ; but rather that as all disease has its seat in the mind, and is generated there by evil desires and feelings, it can only be permanently cured by reaching back to its cause, and there dealing with it. And in the process of effecting the healing of the mind it will be

found that the phenomena which were related to the disease have not only disappeared, but that there are new and better forces awakened in the mind by which disease in any form will ultimately become impossible in its experience.

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ALL TRUE
HEALING
SPIRITUAL.

It is this view of disease which becomes the true sign of a great spiritual awakening amongst men and women. Though the scientists follow their systems whose condemnation is contained within themselves, and though the nation's professed healers are still following the dark path of the scientists in the vain hope that some definite knowledge may be acquired by means of which they may be placed in a more secure position concerning disease and its treatment, yet there are those who have been awakened from within to see and understand that disease is not simply a matter of unsoundness of body, but much more a question of unsoundness of mind. These souls will become the true Physicians. They have come to recognise that all disease has its seat in the spiritual condition of the individual, and that it can be fully eradicated only by means of those agencies whose office it is to minister to the soul of man. And so they go to the very root of the matter when they seek for the patient to be environed with pure spiritual conditions, sphered in an atmosphere of heavenly aspiration, guided in thought, feeling and desire towards those things which partake of the soul, and thus lifted on to a higher plane of experience where the mind can gather spiritual forces to enable it to eliminate from itself those evil feelings and desires whose presence produced the disease. And this kind of healing is that which was originally meant by the Physician. It was the healing administered by the Christ to all who were brought to Him for that purpose. It was the healing imparted by all those who have come as the Messengers of the Lord. For it is the Divine Healing of man—that healing which begins within him through the redemptive process implied in the upliftment of the mind to a higher and purer plane of experience. It is the Divine Healing which is to be given to the Nations. But only through the healing of the individual soul can the nations be at last redeemed.

THE VEHICLES OF THE SOUL.

(Concluded.)

WE have seen that, in order to gain a better expression of Soul, it is imperative that the desires should be controlled and directed so that they may no longer attach themselves to objects of their own accord, but be subject to his will. And this must be done in no half-hearted and partial manner; because the result will be exactly what one has earned, and neither more nor less. To do the work properly, those little pet indulgences, the apparently innocent pleasures—in the rooting out of which we fondly imagine that life would be rendered so drear and so monotonous—all must cease if we would realise the Truth, if we would know the joy of Peace and Gladness that can never pass away. This is the reason. In our folly we connect object and act with the sensation of pleasure produced, and suppose that the former are indispensable to the latter; whereas a little reflection would convince us that the same object and act might be productive of pain in other persons. Now if the inherent principle of an object is to give pleasure, all should sense delight from it in the degree that they are able to respond; but, as a matter of fact, it is our response which determines whether pleasure or pain is experienced. If therefore a man is happy while a certain sensation is being produced, he may be miserable in an equal degree when it ceases, and vice versa. Is it not then clear that while we suppose our happiness to depend upon that which is transient and mutable—and all the objects of desire are such—we are very far from realising that which is permanent, and from understanding the true nature of the soul? The price we pay for what we ignorantly call “Happiness” is our own godlike power, and that which we buy is in the end misery and loss. Yet to renounce the things of sense is to put aside that which bars our way to the realisation of bliss ineffable. That inner sanctuary, where the self abides serene, may be our dwelling place; but we must enter it by giving up these dull sensations and feverish emotions that we deem so necessary to life. The facts

seem to me indisputable, that every indulgence is a dissipation of power, resulting in ever increasing weakness of resistance and more abject slavery to the lower nature ; while to renounce is ever to find strength and freedom.

But the extent of this renunciation must of necessity be limited by the degree of control one has attained over his mind. Vain is the effort to transmute desire while the old habits of thought are permitted to continue, and vain is all outward reform until the heart and mind shall render due obedience to their master. The manner of life which has obtained so far, has been manifested chiefly by certain dominant thoughts flowing down well cut channels, and vitalising all desires and acts. They have risen up without notice, been affected by varying conditions, and again subsided. The man has been elated or cast down, roused to intense excitement, or pleased and quieted, as different influences have played upon him ; and should he try to conquer some imperfection which is found to be a hindrance, almost before he is aware, the old idea arises in the mind setting up vibrations that attract a suitable form in the astral kingdom, and eventually crystallising into the outward act. In realising this, and yet not understanding that mental processes may become subject to the will, a man will often give up in despair, supposing that he cannot help being as he is, and that it is useless to try to alter it. And certainly, were he so weak and helpless it would be refined cruelty to talk to him of serenity or bliss, and to advocate renunciation would seem nonsense. But that omnipotence may be attained within so that he may in very truth apply unto himself the words :

“ Be still, my soul, and know that peace is thine,
Be steadfast, heart, and know that strength divine
Belongs to thee. Cease from thy turmoil mind,
And thou the Everlasting Rest shall find.”

First of all, he should resolve to be the master of himself, and with singleness of aim, concentrate all his energies upon that accomplishment. There must be nothing else in life of any importance in comparison with

this. Then let him practise constant restraint of the mind. Beginning at regular intervals by fixing his thoughts upon some simple spiritual subject, and bringing them back persistently every time they attempt to wander, let him gradually increase the difficulty of the task, and soon he will realise an awakening power which will be all sufficient for his needs. Then, if he is earnestly seeking truth for its own sake, and only valuing external help at its true worth, he will put forth his best efforts to attain it. He will understand the necessity for diligence and watchfulness, and with persistent activity and care in self-purification, will keep constant guard over his thoughts and actions. And faith shall be his shield. With unswerving trust in the Love of God, unwavering faith in truth and in the attainment of a holy life, ever aspiring to the Divine, he shall at last come into the blessed Divine Realisation.

Let us then come out of our fools paradises ; let us dismiss for ever the fond delusions that deprive us of our rightful heritage ; and, realising the true nature of the soul as divine, let us apply ourselves diligently to the task of setting up those conditions through which it may find perfect expression. Then shall we no longer need to speculate about a future heaven ; but shall understand that heaven is a present state for all who will enter therein.

Yes, the redeemed soul is blissful, satisfied and perfect ; and its bliss is experienced in radiating such qualities as compassion, truthfulness, chastity, contentment and self-surrender to God. All the pains and miseries that we endure, take their rise in our inability to express these things ; and the degree of joy which lightens our lives, is determined by the responsiveness to them of the soul's vehicles. Doubtless you will admit that these are very desirable attributes, or rather, that the fruits are very desirable—but will you do the work by which alone they may be attained ? For instance, to be compassionate it is necessary to cease from injuring any sentient creature, either directly or indirectly ; to meet unkindness with love, to pour out your pity upon all who suffer. Yet the

majority of people think they are amply justified in their resentments and hates. Many strangely suppose a flesh food diet to be absolutely necessary to their well being, and by assimilating blood greatly hinder the expression of the Divine Self. They cannot see how impossible it is to cultivate compassion or pity while feeding upon those dead things which have looked with living eyes upon the light of Heaven; or if they can see it, they deem these qualities of less importance than the pampering of desire. Then you must be contented, chaste and spotlessly pure; your duty must be done scrupulously in every department of life, and the fruit of such action renounced entirely. Truth must be adhered to whatever happens, and self surrendered unto God. It is not easy, and only those who aspire with a purpose sufficiently strong and high will walk this pathway. But the fact remains that that which is given up is delusion; and that which is gained is Eternal reality.

J. S. AKEHURST.

(From "The Disciple.")

And each hour has its lesson, and each life;
 And if we miss one life, we shall not find
 Its lesson in another; rather, go
 So much the less complete for evermore,
 Still missing something that we cannot name,
 Still with our senses so far unattuned
 To what the present brings to harmonise
 With our soul's past.

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But in that other world
 Shall each man reap his own inheritance,
 Such heritage as he has left behind
 For those who follow here, who are the worse
 Or better for his sojourning with them.

MRS. KING.

THE NEW INTERPRETATION.

XIV.

THE STORY OF THE VINEYARD.

"What could have been done more to my Vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes."

THE day has come when all those who were sent into this Vineyard to aid it to recover itself from the effects of the disaster which overtook it when all its beautiful soil was changed in its nature so that it could not produce pure grapes upon its Vines must learn the real purpose for which they are labouring within it. These Servants of the Lord have become so much a part of the Vineyard that they have lost the knowledge of who and what they are, and for what purpose they were sent. They have themselves been so lost amid the Vines that they have forgotten that they ever came to this Vineyard to tend it, and so enable it to recover from the conditions which were produced as the result of the soil being changed from spiritual states to those conditions generated from matter. They have often wondered why the Vineyard did not grow better fruit, though they could never account for it only producing sour grapes. They have constantly yearned for the light to break upon the darkness which has lain upon the Vineyard, though they knew not why the darkness was there. They have so frequently inquired like watchmen for the morning of a new day, though they could never tell why they were so much more anxious for spiritual changes than those who were by nature part of this Vineyard. They have given themselves in service all through the weary ages since they had the misfortune to descend from their own spheres to share the burden of this Vineyard's sorrow and desolation, though they have indeed often questioned how it was that the Vineyard was so unproductive. They have ever been the true workers in the Vineyard, seeking not their own will but only that of their Lord; asking for no recompense other than the joy of doing His service; aiming at no other object than

the fulfilment of His gracious purpose. They have always been the Vineyard's truest friends ; and the Vines have always been their chiefest thought. In all their service they have thought only for the Vines of the Vineyard—the human race. For the Vines are the human souls belonging to this system, and were the Planet's spiritual children prior to its own mistake ; though now they are much more the children of those who came into the Vineyard to destroy its soil and its Vines ; for their fruits are those of the bramble or wild vine. They are now themselves become like wild vines, having lost their finer spiritual essences which we have before spoken of as the light of the Spirit. And the Servants of the Lord who came to aid them, and upon whom some of their own evil has fallen, have so frequently wondered why all their spiritual aspirations were more towards the things of sense than towards the Divine.

THE VINEYARD AS A GARDEN.

The Vineyard was once truly beautiful. It was one of the gardens of the Divine. It grew nothing but what was from the Divine. It knew no will but that of the Divine. It had no desire but what was Divine. Its purpose was to carry out the Divine. It knew not any other kind of life than what was purely of a spiritual and Divine order. It was the home of Heavenly Love. It was the scene of purest Joy. It was the Holy City wherein were all manner of precious things ; in the midst of which the Lord God walked ; where the Lord alone was the Sun ; where no other temple stood for the Lord than the Divine Presence ; and in which none of the conditions known within it to-day had any place. Then was the Earth indeed beautiful with the beauty of God and full of the glory of the Lord. Then were all its spiritual essences intact. Its soil was not matter but spiritual substance. Its children were not mere material forms but beautiful spiritual beings. The animal kingdom was as yet unborn and undreamt of, and the vegetable kingdom was one of pure spiritual nature. The flowers of the latter were the thoughts of the Planet-soul, and were

as pure and beautiful as the Divine. These forms which were afterwards used in material embodiment, were those by means of which the Planet-soul expressed to its children the Divine Wisdom. There were no impure plants in its system then, for all were of Divine planting. It had none with the nature of the thorn or bramble or briar, for all were Vines—that is, they were all *souls* whose evolution would lead them from kingdom to kingdom, until they arrived at that state we now speak of as the human soul. For true Vines are the end of the evolution of the human soul upon this Planet—the Vine of true human Christhood. And in those ages the Earth was a Vineyard unto the Lord wherein were grown for His service the fruits of the Vine. It was the scene of all that was most beautiful. It knew nothing of the discord and desolation which now reigns everywhere.

THE VINEYARD IN EVIL DAYS.

But there came an evil day for the Vineyard. There entered into its kingdoms beings who were not of its own nature, and who rested not in their evil purpose until they prevailed upon it to so act as to completely change all its kingdoms from being planes of beautiful spiritual essences full of Divine potentialities and responding harmoniously to the Divine attraction, into planes of a fixed character, by means of which these enemies might be able to carry out the evil purposes which had brought them from their own spheres. And, by yielding to their deceptive entreaties, the Planet lost its power over its own kingdoms, as it passed more and more into the conditions of Matter. And it was in this way that all its beautiful spiritual essences were destroyed by passing into conditions which were out of harmony with the Divine, and, through doing so, lost their Divine potentialities. For when once the kingdoms were no longer the scenes of purity, they were deprived of the Celestial light of the Spirit. For the enemies not only took possession of these kingdoms, but they perverted the use of everything upon them. They rested not until the Planet was like a wilderness, full of barren and even adamant con-

ditions. They gave the Planet-soul no peace until its system was a scene of utter desolation. They filled its kingdoms with forms of existence which were evil, and which were the antithesis of all that had found a place when they were pure and spiritual. They changed all its essences into forms whose nature was opposed to everything of a spiritual order. They made its various planes into scenes of every kind of imaginable evil. For though the Planet, as a spiritual system, had a vegetable kingdom, that kingdom did not serve the purpose for which the materialised kingdom was called into existence by these evil workers. Its vegetable kingdom was the kingdom in which were stored all the spiritual substances out of which it created souls. And the enemies made such use of these substances as to produce the whole of the strange conditions of the vegetable world to-day. Nay, not even then were they content ; for they persevered in their wicked purposes until they succeeded in creating the degraded forms of the Animal Kingdom.

THE TRUE TOILERS IN THE VINEYARD.

The Vineyard has therefore had a twofold history. But it has still another history contained within all its own sad story of the animal and human kingdoms. For it contains also the terrible history of those Servants whom the Lord of the Vineyard sent into its kingdoms to drive out the wicked husbandmen who had taken possession and destroyed its Vines. And that history is in some respects even more sad than the unspeakably grievous story of the Children, or Vines of the Vineyard. And that history is the one which we have so frequently had to refer to in our articles. Nay, it is the history of the Planet itself in the spiritual evolution of its children towards the status of spiritual Vines expressed in Christhood. And the mission of all the Messengers whom the Lord has sent into His Vineyard has had this one end in view. They have come at various times to re-affirm the status of the Christhood. And, through the failure of the Celestial Souls to apprehend the full meaning of a such a Christhood as was once theirs when dwelling on the

Spiritual Heavens, the Christhood of Jesus was manifested. But even then the work of the enemies of all that is Spiritual and Divine, prevented that Christhood from being seen, through the terrible perversion by them of most of the pure Teachings which Jesus gave to His disciples, with the result that even those for whom that Christhood was specially lived have been the dupes of their deception. And not until these souls—the Servants whom the Lord sent into His Vineyard, and who were so shamefully maltreated at the hands of those who took possession—have awakened to the full meaning of their own presence in this world, and the service which they were sent to render unto the Vineyard and its Vines, will the Vineyard be reclaimed from its barren conditions. For they were sent to minister to the Vines only, and not to any of the more outward conditions which the evil workers have generated. They were sent by the Divine to lift up the Souls of the Planet on to the spiritual planes, or states of inward realisation of the Divine. They were commissioned not to go into the way of the Samaritans—or those who changed spiritual conditions into material things ; nor by the way of the Gentiles—or those who sought only for the life of the body ; but only to seek out the lost sheep of the House of Israel—or the Souls who were lost from the House of the Cross, amid the wilderness conditions set up by those who professed to be the friends of the Planet and all its children. For to be a Samaritan was to be even as the dogs—that is, to be degraded in tastes and desires and aims ; and to be Gentile was to be a soul from whom the light of the Spirit had departed. And so, to seek to minister where life was only animal, where the body was even as the dogs—low in instinct, in desire, in purpose—was to squander the Divine forces where they could not be received. And to attempt a spiritual ministry to the Gentiles was to labour to restore the light within the Sanctuary ere the lamp had been furnished with the necessary oil of pure spiritual desire, fervent aspiration, and selfless aims. For unto such souls, there have always been many who mini-

stered of those who were originally sent into the Vineyard. These have acted all through the ages as the helpers within the Vineyard. They have ever been the Lord's Toilers seeking to restore order and gain pure fruit from the Vines. They have always been the martyrs whose life-blood has been shed for the redemption of the Vines, though they knew not why they have always had to suffer. But they have suffered most of all through the loss of their own spiritual light. They have ever been the souls who sought to reform all the conditions of the Vineyard, and enable it once more to appear in its original spiritual beauty. They have sought to lift up its children by their beautiful service in various ways. They have always given of their very soul to accomplish their heavenly purpose. And they have suffered untold sorrow because the Vineyard never seemed to recover itself so as to make its Vines produce the sweet fruits of the Divine life. And they have often wondered why this world was so unspiritual and so material. But they have never been able to arrive at the correct reason for the apparent failure of all their noble and sacrificial service. And we now purpose briefly to show to all such workers the true reason for such apparent failure.

WHY THE VINEYARD IS FRUITLESS.

All the reforms which have hitherto been attempted with a view to the redemption of the Vineyard from a state of confusion, disease, sorrow and spiritual unproductiveness, have had no light of the Spirit within them, otherwise they would never have been carried out as mere social, physical reforms of the conditions into which the nations had fallen. For whilst thousands of the reformers have spent themselves in these efforts most nobly, and not a few have laid down their lives in them, yet these reforms have not had their origin in the Divine. For what originates from the Divine must always be like the Divine—full of pure desire for the growth of the Vines, seeking only their highest welfare, aiming only at the spiritual changes necessary for the culture in them of pure spiritual fruits, caring not so much for the mere

external appearance of the Vineyard as for the nature of the soil from which the Vines draw their nourishment. That which is born from the Divine is not of this world. That which has for its end the redemption of the Vineyard must be like the Divine in nature and methods. That which arises in the midst of the Vineyard with other than the Divine impress upon it, is not only not from the Divine, but is the creation of other agencies. And such agencies have been at work in all the ages seeking to make the redemption of this Vineyard and its Vines, an utter impossibility. These agencies have always begun as mere outward nonspiritual reforms for the purpose of attracting into them those who were divinely spending themselves. For that purpose have they always been called into existence. With intent to destroy the Divine Work of all the various Messengers, Prophets and Teachers who have been sent into the Vineyard from the Divine, have these mere ostentatious material reforms been introduced. They have had a distinctive and destructive mission. They have been like the service rendered from the Divine, but without the light, the inspiration, and the selflessness which must ever accompany the Divine Service. And so they have been even as the tares amongst the wheat, the destroyers of the soil where the pure fruits of Divine realisation within the Soul should have been cultivated. And thus have all the magnificent labours prove abortive of those true and heroic souls who have been throughout the succeeding ages toiling with willing and often aching heart to change this desolate Vineyard into a garden of beauty for the Lord. They have anon dreamt of Eden, and worked for the return to the Planet's kingdoms of the real Golden Age; but still have they found remaining, only wilderness conditions.

J. TODD FERRIER.

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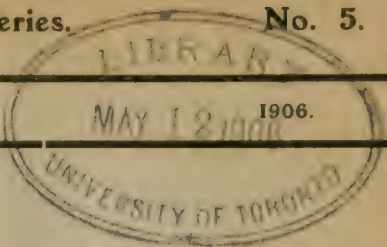
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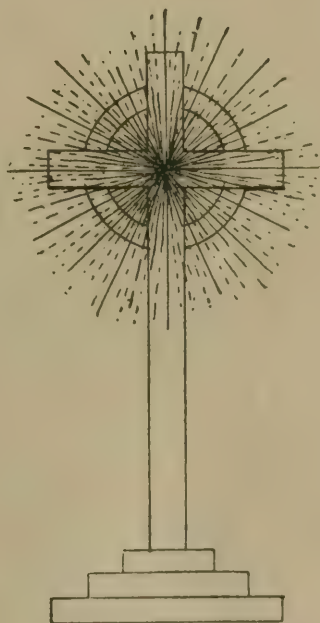
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THE HERALD OF THE CROSS.

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No. 5.

THE FLAME OF THE SPIRIT.

The Angel of the Lord is upon the Sanctuary of the Soul whose lamp is kindled from the Divine :

The Sanctuary of the Soul is that Holy Place wherein abides the Holy Presence whose office it is to illumine the Soul.

The Angel of the Lord overshadows the Shekinah when the Soul is Illumined from the Divine :

The Shekinah is that Holy Presence within the Soul through Whom alone the Divine is made manifest.

The Divine manifestation within the Soul can be given only through the indwelling of the Holy Presence :

For the Vision of the Divine must be realised by the Soul through the Shekinah having found within it a sure resting place.

The ever Blessed Vision of the Adonai may not come to any Soul who knows not the Light which the Spirit gives :

For the Light of the Spirit is the Flame of the Divine.

The Flame of the Spirit is that Light kindled within the Soul.

THE NEW INTERPRETATION.

XIV.

THE ALLEGORY OF THE VIRGINS.

The Kingdom of the Soul is like unto many Virgins who went forth from the Divine on an errand of Mercy. These were the Christs of the Divine Kingdom whom the Father sent from time to time to aid the children who were yet in the darkness. It was the special Office of these Virgins to lead such souls into the Divine Light of the Spiritual Heavens. But that Office was beset with great difficulties, because it took those who had to perform it down from the light of their own Kingdom into the darkness.

In order to prevent these Virgins from being overwhelmed in that darkness, the Divine provided them with a Lamp whose light would burn amid the darkness and so enable them to always see their way. But, in order to keep the light of their Lamp burning brightly, it was needful for them to rise from time to time on to the Spiritual Heavens to have the means given them whereby to keep their lamps in condition, for only by receiving replenishment from that Kingdom could they possibly retain their light.

The Office of these Virgins was one which demanded of them that they should divest themselves of the Angelic part of their nature so as to enable them to descend into the planes of darkness. And when they laid aside that Angelic part, they parted from that Divine Power whose Office it was to interiorly illumine them from the Divine. But as it was necessary for their mission that they should have light from the Divine, the Lamp of the Mind was given them.

These Virgins were many ages ministering to the children of this Earth. They were its Christs before the night fell upon the soul of its children, performing on their behalf the Office of Christhood, which is that of the Office of the Cross. They had to minister through the long watches of that night in order to prevent the children from being lost in the darkness. But their beautiful ministry was betrayed by those of this earth to whom they ministered. For, when they should have returned again to the Spiritual Heavens to have their Lamps replenished, these children so entreated them to remain, that they gradually and unconsciously allowed their Lamps to go out during their ministry. And when the Voice of the Divine was heard by them entreating them to return to have the Lamp of

their Soul replenished, they were all unable to respond, because the darkness had overwhelmed them. And when He came down to them in the darkness Who had been to them as their friend and Helper when they too were even as the children of the earth, they knew not His Voice.

THE story of the wise and foolish Virgins told in the first of the Gospel records, was originally one of the most beautiful of the allegories spoken by the Christ, in which he set forth the history of the Soul. It was given to the inner group of disciples only, and was unknown outside that group until the passing from their midst of the Master. The form of the story as told by Him was indeed very different to the parable which stands for it in the Gospels; for in the parable the story is full of the strangest inconsistencies and contradictions, and is impossible when associated with Him whose sublime ministry has always been accepted by every school of thought, as the beautiful exposition of the Divine Pity and Love.

THE PARABLE IN THE RECORD.

In the parable we have a picture of a Bridegroom who is passing to his own home where the marriage feast was prepared. He is represented as attended by Virgins who are to be his light-bearers to his home. He comes upon these Virgins unexpectedly, and in the dead of the night when they had all been wearied out by their vigils, and finds that half of them have allowed the light in their lamps to go out. And without inquiring how such an accident might have happened, and, in pity, taking them in with him, he is represented as not only refusing them admission after they had, in some mysterious way, found replenishment for their lamps, but of actually refusing to recognise that he ever knew them. And those Virgins who are represented as wise, and who knew the other Virgins who are said to have been foolish, are spoken of as having actually refused to give a little help to their comrades in the hour of their distress, so as enable them also to accompany the bridegroom into the marriage feast. And to crown the inconsistencies and contradictions, the parable is used to illustrate the Kingdom of

God. Yet, if only men and women would think seriously they might easily discover these gross inconsistencies ; for what earthly bridegroom would retain the respect, not to say the affection, of his friends, if he acted in such an unjust and arbitrary manner towards those whose devotion to him had tired them out as they awaited his coming ? But simply because the parable has been found in a record which the Church has blindly accepted as an inspired picture of the life and teaching of the Christ, men and women accept what is therein stated without seriously analysing its teaching, and questioning whether such teaching could possibly have been given by the Christ. It would soon have been made apparent to all had the parable not been used to illustrate the Divine procedure, but simply presented as a picture of how a certain bridegroom acted towards those who were taking part in his festivities. For men and women would then have seen the bridegroom's conduct in its true light, and would not have hesitated to warmly condemn it.

WHAT THE ALLEGORY CONTAINED.

The story told by the Christ was not like the parable in any particular except that there were Virgins named in it. It was not a parable illustrating the Kingdom of God, but an allegory in which there were presented *the history of the Soul, the history of the Souls of those to whom it was spoken, and, in part, the history of the Christ Himself*. The picture of the past of the Soul was intended to awaken in the disciples some memories of their own noble past. It was a part of the story known now as the Angelic Vision. That story was first told by the Master in the hope of arousing their latent memories as to who and what they were ; but as it had failed to do more than quicken their desire to hear further of the wonderful Angelic World from which they now knew the Master had come, He gave them the allegory of the Virgins. He did not however tell them all its meaning until almost the last evening that he spent with them. It was only when He found that they could not appre-

hend the real purpose of His own ministry to them that he interpreted the allegory, so that in after days the light might break upon them. And both the allegory and its interpretation were jealously guarded by the disciples. Nor was it until Paul visited the Brethren at Jerusalem and had given to him the Logia of Jesus as written by St. John, that it became known outside the Brotherhood. And it was by this means that the word which was made use of by the Master to denote the Virgins, came to be put in the parable in the Gospel record. For that word was not one which had ever been used for the purpose of describing a physical state, until Paul, through misapprehending its meaning, made use of it in his letters to the Churches. Nor would it then have known the sad history which has overtaken it but for the use to which it was put by those who wrote the Gospel records. For they applied it in the very opening of their records to describe a physical state in the Mother of Jesus. And by doing this they changed all its spiritual significance, and hid its reference to that state of the soul which we speak of as Christhood. In this way was the very term which indicated Christhood for the soul lost; for whenever it was understood in its physical application, the spiritual and inner meaning was never associated with it. For, like all the other beautiful terms which the Christ made use of when describing the Soul, its History and its Kingdom, it was degraded by being changed into a material sense. Its power over the Soul was then impotent to awaken its memories.

THE PEARLS OF THE SOUL.

That such a calamity could have happened shows the necessity for the greatest care being exercised in the use of terms which have only a Divine history and meaning. For where men and women have failed to apprehend the inner sense of the more simple truths the Christ taught, we may not expect them to understand the deeper things of the Spirit. If those truths which relate to the more immediate experiences of life are by them so woefully misinterpreted and misapplied, then we may be

sure that they would not be able to apprehend the finer meanings of those sacred truths whose history is so closely related to that of the Soul itself. And we know what has so often happened on the earth where these sacred histories have become known. They have been made use of for the like purpose as this term Virgin was used by those who wrote the Gospel records ; they have been applied to the outward history of life upon this fallen world, rather than to those states and conditions of spiritual realisation by the Soul when this world was other than fallen. They have been often trampled under foot like pearls by those who were unable to appreciate their intrinsic worth. They have thus been cast out from the Soul as something of little or no value except as pieces of mere outward history. And by this means have all the holy truths known as the Mysteries been changed into all manner of earthly things, until the Soul to day is lost in the spiritual darkness consequent upon the extinction of its interior light. For these Mysteries are not mere knowledges of the mind ; they are the very light of the soul. They contain for the Soul the knowledge of the Divine Wisdom and Love.

AN ALLEGORY OF SPIRITUAL CHRISTHOOD.

The Virgins alluded to in the parable were those Souls whose coming into this world we have so frequently had to speak of. They were the Souls for whom the Christhood was specially lived. That Christhood was meant to present to them, in so far as such a state could ever be presented in a human body, the kind of life which they themselves once lived when dwelling upon the Spiritual Heavens. It had for its chief purpose the presentation to their Soul of the life of that Kingdom to which they had once belonged ; for in this meaning only can there be seen any real purpose in such a life which not even the cultured teachers of the Jews could understand. The Christhood could not possibly be understood by those who had never known anything of its nature ; for it appealed only to the Soul, and not to the mind. Indeed, the mind would reject any Christhood presented

to it, unless it had also been won by its vision to live such a life as it imposes. For it is the Soul and not the mind which knows the things of the Spirit. The mind naturally seeks only the life which is objective.

The allegory spoke of that Christhood. It was that very picture of the Soul upon the Divine Kingdom most likely to awaken the disciples to a consciousness of the state they were in, and by this means to get them to see the necessity for seeking to regain the Christhood state. The allegory was therefore directed to the awakening in them of memories of the time when they had all been Virgins. The word which the Master used to denote the Christhood is that which we have shown to have been materialised by Paul and those who accepted his view of the life and teachings of the Christ. For the term had always had a spiritual signification. It had been made use of by the prophet Isaiah when addressing these very souls. He spoke of them as "the Virgins of Jerusalem," meaning by that, the Christs upon this world. When he wrote of them as having betrayed their Christhood, he called them "the fallen daughters of Zion." And when he prophesied of the recovery of their Christhood, he pictured them as those for whom the wilderness and the solitary place would be glad and the desert blossom as the rose.

THE SIGN OF CELESTIAL CHRISTHOOD.

The term was originally a beautiful sign upon the Spiritual Heavens by which it was indicated to other systems when a Soul rose on to the Divine Kingdom. It was that sign which became so grossly abused when this world and all its children fell under the dominion of matter. On the Spiritual Heavens it was the sign of the Soul when it had reached the Divine Kingdom and become one with the Spirit. *For, to attain the Kingdom of the Divine, was to find the Soul's perfect evolution in the realisation of its unity with the Divine. And to realise such a unity, was to be crowned with Celestial Christhood.* The sign upon the Spiritual Heavens was that of THE WOMAN CLOTHED WITH THE SUN, upon whose head

there rested a crown of twelve stars, and under whose feet there was the moon. That sign was the one always used when the Soul had reached the Divine Kingdom. It was the same sign which the Seer saw in the Apocalypse. And the word which the Master made use of to denote the Virgins was that which likewise implied all that was denoted by that sign on the Spiritual Heavens. For the word originally meant Christhood.

The purpose of the allegory will be, therefore, apparent to those who can spiritually discern. It was no mere parable illustrating some outward kingdom which He had come to establish, and the kind of Government to be looked for within that kingdom, but it was a beautiful picture of a kingdom in which the Divine Love reigned and ruled. The very language of the allegory was rich in Divine meaning. It made no reference to any of the evils which had overtaken those to whom it was addressed, though it pointed out what they once had been. It administered no rebuke for any failure on their part, though it implied that failure had come to them. It was a picture whose every feature was lit up with the radiance of the Divine Love, though it had to portray a state of the Soul which was in its very nature the opposite to light and love. The allegory was therefore as characteristic of the Master as any story he ever told, or any act which He ever did. It pulsed with the Divine Love and Compassion.

J. TODD FERRIER.

“ More near than I unto myself can be
Art Thou to me ;
So have I lost myself in finding Thee,
Have lost myself for ever, O my Sun !
The Boundless Heaven of Thine Eternal Love
Is round me, and beneath me, and above.”

A SOUL'S PRAYER FOR WISDOM.

(From The Opening of the Gates.)

Sweet divine, eternal Reason !
Reason true in everything,
I have sought thee, I would find thee,
By thy precepts I would bind me,
Knowing only what thou knowest,
Doing only what thou doest,
Seeing only what thou showest—
Come, sweet Reason, come !

Truth, O Truth desirable !
Long, aye, long I've sought for thee ;
Truth, thou sweet enduring light,
Truth, whatever thou mayest be,
Look upon and visit me,
Give, O give me open Light.
Evermore my spirit yearneth
For the dawning of thy day,
And my mind for ever turneth
From all other light away,
Lovingly towards thy ray.

Come, fair Truth, reveal thy beauty,
Through this long enduring night,
Show thyself, I would embrace thee,
Look on me and I shall face thee
Cheerfully and willingly ;
Joyfully I'll fight thy fight
Wheresoe'er thou pointest duty—
Come, pure Spirit, come

Truth, fair Angel, sought of all ;
Truth thou are undying power ;
Thou pure fount of Light Eternal,
Haste thy coming, hour by hour.
I await thy presence vernal,
On thee I do call—
Come, pure Spirit, come !

J. MCBETH BAIN.

THE ILLUMINATIONS
OF
DR. ANNA BONUS KINGSFORD AND EDWARD
MAITLAND, B.A.

THE more we pondered these communications, the higher was our appreciation of them. We felt that "the veil of Moses" was at length "taken away" as promised, and we had been enabled to tap a reservoir of boundless wisdom and knowledge, for we found in them the longed-for solution of the purpose and nature of the Bible and Christianity, and the key to man's spiritual history. The method of the Bible-writers, the meaning of idolatry, the secret of the Cain and Abel feud between priest and prophet, as ministers respectively of the sense-nature and of the intuition, and the process whereby the religion of Jesus had become distorted into the orthodoxy which has usurped His name—all these things were now clear to us as the demonstration of a proposition in geometry, the witness of which was in our own minds. And we, too, we rejoiced to think, were of the school of the prophets, in that, with all the force of our minds, we had "exalted the Woman," Intuition, and refused to make the word of God of none effect by priestly traditions.

Not the least marvellous element in the case was the faculty whereby the seeress had been able to reproduce, after waking, with such evident faithfulness the things seen and heard at so great length in sleep. In reply to my questionings she said that the words seemed to show themselves to her again as she wrote.

Discoursing with her Genius on this subject of memory, she received the following, which is valuable also for its recognition of the mystical import of the Bible narratives and confirmation of St. Paul when he says in reference to certain narratives in Genesis, "These things are an allegory."

"Concerning memory; why should there be any more a difficulty in respect of it? Reflect on this saying,—'Man sees

as he knows.' To thee the deeps are more visible than the surface of things ; but to men generally the surfaces only are visible. The material can perceive only the material, the astral the astral, the spiritual the spiritual. It all resolves itself, therefore, into a question of condition and of quality. Thy hold on matter is but slight, and thine organic memory is feeble and treacherous. It is hard for thee to perceive the surfaces of things and to remember their aspect. But thy spiritual perception is the stronger for this weakness, and the profound is that which thou seest the most readily. It is hard for thee to understand and to retain the memory of material facts ; but their meaning thou knowest instantly and by intuition, which is the memory of the soul. For the soul takes no pains to remember ; she knows divinely. Is it not said that the immaculate woman brings forth without a pang ? The sorrow and travail of conception belong to her whose desire is unto Adam " (that is, the outer sense and lower reason).

The following sentences sum up the conclusions to which by degrees we were led. The first two paragraphs are from an exposition concerning the dogma of the Immaculate Conception, which we considered as one of the most sublime and momentous of all her illuminations :—

"All that is true is spiritual. . . . No dogma is real that is not spiritual. If it be true and yet seem to you to have a material signification, know that you have not solved it. It is a mystery ; seek its interpretation. That which is true is true for spirit alone.

"For matter shall cease, and all that is of it, but the Word of the Lord shall remain for ever. And how shall it remain except it be purely spiritual ; since, when matter ceases, it would then be no longer comprehensible ? "

From the New Edition of the Story of Dr. Anna Kingsford and Edward Maitland, B.A., edited by Mr. S. Hopgood Hart.

THE CONQUEST OF DISEASE.

"Go and sin no more, lest a worse thing come to thee."

THAT physical disease may be influenced both as to its inception and its course by the mind of its subject is a truth which has always been more or less universally admitted; but that these powers of mind are capable when rightly exercised and directed of completely dominating and controlling the manifestations of physical disease, comparatively few are aware, although in recent years the many remarkable "cures" effected in this way are again insistently calling public attention to the marvellous efficiency of these non-material forces as a therapeutic agent. I say "again" advisedly, for the intimate relation of the spiritual and mental states of the sufferer to the disease manifested in his body were well known to many ancient peoples by whom such knowledge was systematically used; and in all times various methods of treatment, founded in a greater or lesser degree on the practical recognition of this relation have been adopted, sometimes with success, though often by those who were quite ignorant of the philosophy of the subject, and of the rationale of their procedure (the "charming away" of warts is a trivial but familiar instance of such practice).

The renaissance in the present time of truth well-nigh forgotten, is largely the result of the demonstrations of the successful treatment of disease occurring in the practice of hypnotism and in that of the numerous modern cults of which those known as "mental healing," "faith healing," and "suggestive therapy" are typical, the distinctive feature of all of which is the attempt to employ and direct the powers of mind (conscious or unconscious) in the treatment of disease. Such demonstrations, too, have had the effect of impressing more forcibly upon many members of the medical profession the desirability, and indeed the necessity, of securing the co-operation of the mental forces of their patients in their more material treatment if they would secure the most favourable results,

This recognition of the mind as a powerful factor in determining the inception and course of disease is, however, merely a step, though an important one, in the direction of a deeper truth which is as yet, if not ignored, very insufficiently recognised, viz., that the lower elements—physical and mental—of man's being are in their turn subject to the control, and their state a reflex of, his higher and spiritual moiety. In other words, that condition of disharmony resulting on the physical or mental planes in the manifestations which we call disease has its origin in the spiritual plane of man's being. Such is the truth implied in the warning given by the Christ to the man he had healed, "Go and sin no more, lest a worse thing come to thee"; for in this utterance, Sin (the violation of, or want of harmony with, Divine Law) is distinctly indicated as the ultimate cause of disease, and by implication the plane of its operation no less distinctly; for sin originates in the will, a faculty of the spiritual. The disharmony of the spiritual nature so produced inevitably sets up like conditions on the lower planes of man's being, the outward manifestation of which is what we know as disease. Probably such manifestation is produced indirectly in most cases, the disharmony existing in the bodily and mental elements so impairs their normal healthy resistance to disease, to use modern technical language, as to permit of the successful incursion of forces or entities inimical to the well being of the organism.

Thus *perfect health* is only possible to him who has attained to a state wholly free from all the disharmony resulting from violation of Divine Law, and can only be the possession—in their degree of realisation—of those who have learnt of the Master "To seek first the Kingdom of God and His righteousness," of those who earnestly aspire to the Divine Ideal, think purely, and act rightly. To the traveller on this three-fold path, though the goal and the final victory over disease may appear far distant, he may note for his encouragement that every step taken in the effort to reach that goal, such

as the adoption of a pure and bloodless diet, the abstinence from poisons such as alcohol, which enfeeble and enslave his faculties, the conquest of each inharmonious passion and the purification of his desires, is followed by a measure of enhanced health on all planes of his being. This is evident even to the materialist if he have eyes to see. And the time comes when he is able to utilise his own forces, or better still, to become a channel of, the Divine Spirit—the true source of healing for our infirmities—for the help and blessing of others. Material remedies, and the action of the properly directed forces of the conscious or unconscious mind of the sufferers, may be useful in their degree in removing impediments to recovery, may ameliorate, or even appear to cure, any particular (manifestation of) disease, but as long as the conditions of the source remains unchanged such “cure” can be only more or less superficial and temporary, not radical.

Man, blinded by materialism and deaf to the voice of spiritual wisdom, usually seeks health in every direction except the right one, descending even to the infamous methods of vivisection—as though it were possible to attain the knowledge of good by the practice of evil—in the hope of discovering it. But in vain does he seek the Elixir of Life amongst mere material things or in the practice of an atheistic science; that true healing draught, the gift of God, can only be given to those who intuitively perceiving the truth embodied in the Master's words, faithfully fulfil the conditions on which alone it is bestowed. Only in this way can the long-prayed-for healing of the nations be accomplished.

ROBT. H. PERKS, M.D.

Be well assured that none can be illuminated unless he be first cleansed, purified, or stripped. Also that none can be united to God unless he be first illuminated. There are therefore three stages—first, the Purification; secondly, the Illumination; and thirdly, the Union. The Purification belongs to those who are beginning or repenting. The Illumination belongs to those who are growing. The Union belongs to those who are perfect.

GUARDIAN ANGELS.

*"Angels ever bright and fair,
Take, O take me to your care :
Speed to your own courts my flight,
Clad in robes of virgin white."*

If the angels do not hear us,
Why do mortals chant the strain ?
Should we not upon the willow
Hang the harp as all in vain ?
Prostrate then to lie, forgetting
How we lisped our infant prayers,
How the angels were entreated
To sustain their watchful care.

Perhaps they wrapt their glory round us,
Perhaps we saw them bright and clear,
And the smile in sleep a reflex
For the mother's heart to cheer.
Words sublime may thus be wafted
To a spirit's listening ear,
And the soul so filled with gladness
Hears the echo—"God is near."

We are children greatly erring,
When we view our God afar ;
If we seek him in our thinking
We shall find how near we are.
There's a mighty revelation,
Telling who hath ears to hear
How the Heavens lie about us
If our motives are sincere.

Let us listen to the Angels ;
Their sweet songs will banish fear,
Help to cherish seeds of kindness,
Help to minister while here.
Angels, human, speed your flying
To earth's courts on sorrow's day,
Taking with you all the brightness
You can gather by the way.

ESTHER JONES.

EDITORIAL NOTES.

THE
TRUE MEANING
OF THE
CHRISTHOOD.

The day has now come for the true meaning of the Christhood to be made manifest. He has long been hidden behind the clouds raised by the Astral world. That world had cause to fear Him and His sublime Teachings. To destroy the power of that world did He come into this cosmos. To open up a way whereby the Soul might rise on to the Spiritual Heavens did He lay down His life. To ensure that that world of evil images, whose power for spiritual destruction had become so great, should no longer prevail against the Soul in its upward path, He undertook to enter into conflict with it so as to destroy its dominion over the Soul. But to do this it became necessary for Him to lay aside all His Divine Attributes which He had acquired through His Office of the Cross, in order that He might be able to enter upon that conflict as a human soul. And in the process of making Himself ready to take such a step He was said to have celebrated His Passover. Because, what He had purposed doing meant His passing over from the Celestial Kingdom to the Astral plane with all its impure conditions. And that likewise implied the loss to Him of the Flame of the Spirit, because this latter would be withdrawn as soon as He entered into the Astral conditions. For the Angel of the Lord who always overshadowed His Soul as The Christ, could not enter into that plane. And when the Angel of the Lord is withdrawn from the Soul, the Soul sinks into conditions of spiritual darkness. For the Flame of the Spirit is kindled by "the Angel of His Presence" who overshadows the Celestial Soul. And as the Angel retires from His Office as the Divine Illuminator, the Flame of the Spirit becomes dimmer.

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THE
ANGUISH-CRY
OF THE
CHRIST.

The Passover of the Christ had therefore a profound meaning for Him. And it is no wonder that He uttered the cry of despair on the Cross. For, when He did, He had entered into the first state of the Soul who has become conscious of the withdrawal of the Angel of the Lord, and as a consequence has found its own interior light being

extinguished. For when He cried, ELI! ELI! LAMA SABACHTHANI! He had entered into the darkness of a Soul whose light has been extinguished. For the cry was not made unto the Father, as was and is supposed, but unto the Angel of the Lord who had accompanied Him during His Mission. The very terms are expressive of the meaning of the cry. These memorable words, so familiar to every reader of His history, contain a wealth of meaning which, had the Church known when its members were ensnared into the belief of a human sacrifice offered to the Divine Love, they would never have fallen a prey to the Astral delusion. For these terms were the language of the first act in the tragedy of the Lord's Passover. They spoke of an anguish which none could understand. They spoke of a sacrifice which no human soul could ever appreciate in the fulness of its meaning. For they revealed what it meant to a Celestial Christ to descend from Divine conditions into those which were to Him an ever deepening hell. They, therefore, contain a history whose experience none can enter into, but such as have gone the *via Dolorosa* of the Christ.

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THE MEANING
OF THE
ANGUISH-CRY.

The words Eli! Eli! Lama Sabachthani! were more than simply an outburst of the anguish of the Christ. They have concealed within them the meaning of His going down into such depths of soul-travail born of the awful inward darkness which fell upon Him. For they contain a term which implies the purpose of His descent. That is the last expression in the cry. There we find a threefold expression the meaning of which cannot be traced on the physical plane. The compound word nevertheless contains its own story in its threefold terms. For the last of the three terms means *death*; the second implies the *nature* of that spiritual state; and the third indicates the *cause* of that spiritual state. There we may read the story of what He knew was coming to Him as He descended into the Astral conditions. For the term which speaks of death is not Hebrew but Greek. It might long since have been discovered but for the Astral delusion concerning the purpose of that supreme act which was foisted upon the Church by Paul and his followers. The word THANI is from the Greek term signifying *spiritual death*. The second term BACH is

Hebrew, signifying *the loss to the soul of its light*; for BACH meant in ancient Hebrew the *extinction* of the Soul. And the first term SA meant in Arabic *The Divine Spirit*.

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THE
DIVESTMENT
OF THE
CHRISTHOOD.

These three terms—SA-BACH-THANI—give us part of the meaning underlying the anguish; but they do not explain it fully. They show us the awful depth to which the Christ had to descend, but not the reason for it. They reveal the nature of His Sin-offering, but not its duration. They testify to His Love for those souls who could not be otherwise redeemed, but they are able only to give a passing glimpse into a long and desolate experience. They contain the story of the extinction of the Light of the Spirit within the Sanctuary of His Soul, but do not indicate the duration of the darkness, the anguish caused by it, nor the intensity of the conflict. They simply state the fact that, when He gave utterance to them, He was passing over from the Celestial Kingdom to that of the Astral.

But the other terms tell us more. They speak of His great loss. The term LAMA (which was once a sign for a Celestial Being, but was incorporated into the Hebrew tongue by the early Hebrew who knew its holy significance) meant that He who was once the Celestial Christ must lose the companionship of "The Angel of His Presence" when He passed over from Celestial to Astral conditions. For the term LAMA was built up of four Celestial signs which indicated the nature of the divestment which had to take place; and it also spoke of the Divine Nature of Him who was making the divestment, as well as indicating the nature of the work for which that divestment was being made. And when read in conjunction with the first terms which appear in double form, they meant that the Celestial Being who was divesting himself of His Divine Attributes in order to accomplish His Mission, was also passing under the darkness known as that of "The outer darkness," where the Light of the Spirit cannot burn. And so we may thus read the Anguish-Cry—

My Angel! My Angel! the darkness hath overwhelmed me, so as to extinguish the Light of the Spirit.

THE
WONDERFUL
LOVE OF
THE CHRIST.

In that cry we have, therefore, the history of what He meant by His Passover. We can hear His very Soul speaking to us of what it meant to Him. We can measure to some extent the awful burden which He undertook to bear, and whose load was then carrying Him down. For, to lay aside His own Divine Attributes in order to pass over into such conditions, was indeed to manifest Love unspeakable. But to give Himself so absolutely to the Astral powers that He might bear the marks of their terrible evil images upon Himself, was Love that can never be gauged by any soul who has not had, in some measure, such experiences. And when we know Him as having become like unto all His Brethren—even the most fallen—we are confounded by the very thought that even Divine Love could have found so great an exposition. But when we also add to all these the knowledge that the Light of His Spirit was extinguished, we are constrained to marvel that even Divine Love could have stooped to such depths of suffering and woe. Nay, our wonder is even increased, if that were possible, when we know how long He was without that Light of the Spirit. For He passed over from the Celestial Kingdom to that of the Astral when He uttered His cry of anguish: and, though the Flame of the Spirit still burned for a time within His Soul whilst He was able to unfold to His inner group of disciples the deeper meaning of His Passover, yet He had soon to leave them. For, as His Light grew dimmer, He knew that he must seek to pass away. By that we mean, that He had still the power of Christhood within Him, and was able to withdraw from His body when He desired to do so. And He had to go where the disciples could not follow, and enter upon the conflict alone—that conflict with the Astral powers, to overcome which it was absolutely necessary if the conditions of possible Redemption for the Soul were to be provided. And that conflict has kept Him in this world for many ages.

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THE
COMING
OF THE
PARAKLETE.

When the Christ was about to leave the disciples after that period which He spent with them following upon what has been called "His Resurrection," He spoke to them about the purpose of His Passover. He indicated to them

its nature and its necessity. It was indeed expedient that He should go away if the Divine Presence were to be realised by them. For, unless He went, the Paraklete could not come. That itself was a clear indication of the deeper meaning of His Passover, though it was afterwards connected with His physical death as a sacrifice made to the Father in order to change some condition in His Government of the World. But when we find Him even telling His disciples that the Paraklete, who was to come to them as the result of His going away, was the Spirit of Truth, or the Spirit of Wisdom, and that He had been with them in the past, and that they knew Him, we may then discern the real meaning of the Passover, who the Paraklete was, what was His special Office, why that Office could not be performed, and how that Office was to be restored. For the Christ said to His disciples that the Paraklete would be to them as one recalling the past, that He would be like a Remembrancer before the Lord, speaking of those things which He had heard from Himself and the Father.

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THE
PASSOVER
AND THE
PARAKLETE.

The Passover of the Christ was therefore most closely identified with the coming of the Paraklete. It was the condition on which alone the Paraklete could come to them. It was to be the means of restoring His Office, so that He could illuminate them from the Divine Kingdom. The restoration of that Office of the Paraklete was to be accomplished by the Christ after He left them. It was to be the outcome of the work which His Father had given Him to do. That work was not finished when He passed over. He had to go away from them for a time in order that He might do it ; but the day would come when He would return again and receive them unto Himself, that they might once more be together in the Kingdom of which He had constantly spoken to them. And in order to ensure that they should not misunderstand what He meant, He said to them that when He came again they would not then require to ask for anything, as the Paraklete would instruct them Himself from the Father. Nay, He even informed them that the Paraklete was the Holy Presence who proceeded from the Father, and thus taught them by the very term what the nature of the Father was. For when He told them that the Holy Presence was none other than that of the outflowing

Spirit of the Father, He showed to them how close the connection was between that Holy Presence and the Divine Nature. And when He said to them that that Holy Presence had been with them all through their history, He revealed to them what an intimate relationship existed between themselves and the Divine. But when He emphasised these things by telling them that the Paraklete would have His Office restored *within them*, He likewise made known to them the Secret of the Divine indwelling with the Soul.

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THE
ASCENSION
AN ASTRAL
IMPOSITION.

The Paraklete was therefore something very different to the doctrine of the Pneuma Hagiou or Holy Spirit whose baptism was supposed to have been given on the day of Pentecost. For that latter event was not connected with the Passover. It had been affirmed that when the Christ left the disciples to go down into the hells of human experience, that He did so visibly by simply rising up out of the Earth in their presence, and that He went direct to the Father to lay before Him the sacrifice which He was supposed to have made on the Cross; and that the descent of the Holy Spirit was the result of His pleading with the Father. How men and women should so long have remained in the darkness as not to see the gross errors perpetrated upon them by such statements, is truly a marvel! The affirmation that the Christ passed visibly up into the skies, is the least part of the imposition. For, when men and women can believe that the Divine Love refused to grant the baptism of the Holy Spirit until the Christ had presented Himself as one sacrificed for the sins of the world, they are truly in the darkness caused by the loss of the Paraklete. Within them there is no Divine Remembrancer to throw upon the mind of the Soul the images of the Divine Love, and show them how that Love *never* withholds good from them that walk uprightly. And the story of Pentecost is so absolutely impossible as something proceeding from the Divine, that, had the Light been burning within the Sanctuary of the Souls of those who received that tradition, they would at once have recognised it as Astral. And when we read that the Christ actually breathed upon the disciples, and said unto them, "Receive ye the Holy Spirit," and almost in the same breath

advised them to tarry in Jerusalem until they received that power from on High, we may witness the hand of those who came into this world for the express purpose of making impossible the restoration within the Soul of the Divine Presence, by destroying the Christhood and all the Christ's Divine Teachings.

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THE
DURATION
OF HIS
PASSEVER.

The Passover of the Christ has therefore to be restored. It must once more be re-affirmed in its true character and purpose. When the Christ said to His disciples that He would come again, He knew that it would be a long separation, as the Passover meant for Him that He should go down into all the human hells and conquer the conditions which He found there, as a human soul. For His Passover was not one which could be accomplished easily and quickly. To divest Himself gradually of His Celestial Attributes in order that He might be able to enter into such conditions as Human souls experience in the states which we have named "hells," meant a long and painful process. But to accomplish that divestment in order to reach down to such depths of woe, was not all the meaning of the Passover. For, when He had accomplished so much, He had only begun the real work of Redemption. For He had to enter into every state of weakness which is known to the Soul, in order that He might know by actual experience what the Soul passed through as it sought its way through the Astral Kingdom to the Divine. And in order that He might pass through these experiences, it became necessary for Him to be re-born into this world many times, and in bodies which would give Him the necessary conditions for such experiences.

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THE
TESTIMONY
OF THE
SAYINGS.

That this was the meaning of His Passover may be learnt in several ways. He Himself told the disciples of the innermost group that He would have to return to this world to carry out His Mission. The language is quite explicit where He says that whither He is going, they cannot follow. And when they enquired of Him what He meant, He informed them that He must go out alone. Yet even the disciples failed to grasp the full significance of His meaning, though they had heard what He

said concerning the meaning of His Passover! For when we read that the disciples wondered what could be the meaning of His words, and that the language was such as to deeply disturb them regarding what was to happen to Him in His absence, we may gather a sufficient clue to show us how momentous was the task.

Then when we examine other expressions found in the Logia, we discover fresh evidence of the terrible nature of His Passover. We there find such Sayings as the following—"The Son of Man goeth, but woe unto him by whom the Son of Man goeth." Here we find distinct reference to the outward personality through whom He would have to accomplish His Passover, though it has always been understood to refer to the betrayer. And when He added that it would have been better for that man had he never been born, He reveals the depth of sorrow and shame to which oftentimes that man would have to descend.

Another saying was that spoken by Him when on the Cross—"It is finished." That Saying has been taken to mean that His atoning death was finished. But if the translators had understood the word which they have rendered Finished, they would never have put that idea into the Saying. For when we know that the term had relation to an Office, and that the Office was the same as that of the Paraklete, we may see how His beautiful devotion to "the Sheep of His Fold" has been misunderstood and grossly misrepresented. For the term which is translated Finished was that which He had made use of when speaking to the disciples concerning the accomplishment of His Passover.

But it is when we listen to what was reported to have happened to Him after He spoke these words that we are most enlightened as to the inner meaning of His Passover. For after the cry ("It is Finished")—we read that "He yielded up the Spirit." That could not mean death as men understand it, but the severance of the ties which had bound to Him the Angel of the Lord. To part with the Spirit was to pass into "the outer darkness." And to yield up the Spirit was to complete His divestment. But the record gives only a glimpse of the tragedy being enacted, because no one but the most intimate of the disciples could have presented such a view of His death; and the fact that such a statement is to be found at all, shows how deeply they felt and how truly they understood, what had taken place.

THE
SIN-OFFERING
HAS BEEN
ACCOMPLISHED.

The Passover must by now have been accomplished. The Sin-offering must by now have been fully made. The terrible Soul-travail of the Christ must by now have been fully realised. And the day of the manifestation of His Christhood as He lived it, and His sad Passover as He made it, and the coming of the Paraklete as He meant it, and the Office of the Cross as He taught it, and the Christhood of the Soul as He illustrated it, must now have come, since the Astral kingdom may no more triumph over those souls who seek earnestly for the Divine Realisation. For that which was told by Him has come to pass. The Astral world whose dominion had been over all souls, even perverting the truth for the purest and best, has at last been overthrown. That kingdom which has always stood up against the true evolution of the Soul towards the Divine, has been conquered. The Christhood may now be lived by every one of those souls for whom the Christ came into this cosmos. For, though the planes of this earth are still in gross darkness, and gross darkness lieth upon its children, yet the Light of the Spirit may now be found; for the Lord hath redeemed the Souls of His children from bondage to the powers of the Astral Kingdom, so that the Highway is prepared by which they may all return unto the Zion of Christhood, in which state the Angel of the Lord will again overshadow the Sanctuary, and the Flame of the Spirit be once more kindled within the Soul.

Who is He that cometh from out the Darkness, whose Soul hath known the Way of Death ?

It is He concerning whom the prophet wrote unto the Souls who had gone down into the Darkness, that He would follow them.

He it is Who was wounded by the very transgressions of the children of the Kingdom : Who was bruised in His Soul for their iniquities : and upon Whom the chastisement of their peace fell.

AS THE SOUL PANTETH !

Eternal Light ! Eternal Light !
How *pure the soul* must be,
When placed within Thy searching sight
It shrinks not, but, with calm delight
Can live, and look on Thee !

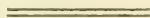
The Spirits that surround Thy throne,
May bear the burning bliss ;
But that is surely theirs alone,
Since they have never, never known
A fallen world like this !

O how shall I—whose native sphere
Is dark, whose mind is dim—
Before the Ineffable appear,
And in my naked spirit bear
That uncreated beam ?

There is a way for man to rise
To that sublime abode ;—
An offering and a sacrifice,
A Holy Spirit's energies,
The Paraklete for God.

These, these prepare us for the sight
Of Holiness above ;
The sons of ignorance and night
May dwell in the Eternal Light,
Through the Eternal Love !

T. BINNEY.



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THE BROTHERHOOD OF HEALERS.

A PATIENT may be a good subject or not ; and very much of the success depends on the quality of the patient.

The more simple, trustful, childlike, pure or guileless, and the more spiritually minded a patient is, the greater is the opportunity for healing. And this is the truth that lies at the root of "faith healing," and the principle of operation is one. Nothing is more easily understood by the spiritual healer than the working of this principle. As in the healer, so in the patient, it is very, very much a question of openness of channelhood ; only in the former it is for reception unto transmission, while in the latter it is for reception unto assimilation. So long as a channel is either choked, or already in the use of a fluid, it cannot be the way by which another fluid can pass through it. And so long as the soul of the patient is choked with prejudices, or is used by sceptical opinions or by censorious judgment, it cannot become the channel by which the holy thing of Life will pass through it into its nerve body and fleshly tissue. But if it is simple, *i.e.*, open, free from all *arrière pensée* as a child, the holy thing finds in it no opposition, and the work of healing is an easy and delightful exercise. If to this childlike openness be added a spiritual state of mind, and that implies a power to discern, appreciate, and co-operate intelligently with the healer, it is, indeed, very hard to say what wonderful works of healing could not be performed, for it is utterly erroneous to imagine that the feeble-minded are the fittest subjects for psychic, magnetic, or spiritual healing. I assure you it is, indeed, all the other way. The idiotic, or those whose brain has been reduced to a certain degree of degeneracy by dissolute ways of living, may not be even capable of receiving and responding to the healing vibrations to a degree sufficient to affect them perceptibly. Also, the gross quality in the human kind, which is as yet controlled by the principles of the lower animal soul, can, because of its very crudeness, receive scant benefit, but the highly evolved, sensitive soul

of the artistic temperament, or the spiritual mind, always receives the best and the most that can be received. And this is only in accordance with the perfect justice of Nature; for this highly-evolved sensitive temperament has so many sufferings from which the grosser quality is utterly immune, that often it is sorely tempted to envy the stolidity of the latter, and to wish that it were even so. But the above benefit is only one of its many compensations. And so, even in this, it is well ordered of God.

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And now, at the end of my talk to you, I shall open to you the very secret of my soul, so far as this work is concerned.

It is not that I feel persuaded that the greatest good we can do is to heal bodies. As I have already said here, there are wrecks that the enlightened healer would not move a finger to patch up. There are souls suffering in bodies the just penalty of their sin. And such suffering is, indeed, of the Divine mercy, for these souls do certainly need this suffering.

But there are also bodies whom to heal is a sweet and a Divine work, bodies inhabited by pure souls, to whom healing will be, indeed, a way toward greater service, and, therefore, a fuller life. And in healing such, the healer is verily working with the Spirit of Life. But apart from that, I have a deeper motive in doing this, and it is that I see in this movement one of the surest and finest ways of leading all who are ready for it into the great unlimited life of the only Love, even the selfless Love.

I know that the best way of disintegrating the old shell, the animal, or Adamic soul in you, is to inspire you with a zeal for the blessing of others, and if only I can get you to become enthused of the healing of others, I know I have put you in the way of the true life of the Spirit, the only life that can satisfy you, for by it you will have died the death of the old self-seeking, self-possessing, self-loving man and woman in you, of whom you are indeed weary unto sickness. And, most momentous fact of all, you will be thus making ready the way of the Lord

for the coming of the ideal humanity ; for then, indeed, all the goods of life will be held in common. This is the necessary outcome. "Neither said anyone that aught of the things he possessed was his own" (*Acts* iv. 32). For the great charm and distinction of this movement is that it can appeal only to the unselfish, its call is only to the best of men and women.

What are commonly known as theosophy and spiritualism, with all their offspring and kindred systems of thought, appeal, like any other intellectual or mental movement, to the selfish as well as to the unselfish, for they promise their devotees or followers knowledge and power, sometimes both curious and rare, as also the assurance that these will yet rejoin their loved ones ; in short, that they will get all they count as their own back again.

I only state this as a fact. I do not criticise. It is only the affirmation of a natural desire of the self-seeking man, and has, therefore, a right to be gratified in its own degree of unfoldment, and may, therefore, expect to be so gratified. And "orthodox" religion—aye, even our Christianity as truly as Mohammedanism—also appeals to the selfish impulses in man, promising him the salvation of his soul in return for conformity to certain things. Nor do I criticise this. I only state a fact. But it is also an appeal only to the natural self-preserving animal soul of man, and as such has a right to be heard by that soul. Yet it can in no way appeal by such a word to the Christ in any man or woman, who even says on the contrary, "He that loveth his life shall lose it. He that loveth it shall not find it."

And surely on the face of it this work of healing can only appeal to him who loves the brother more than his own soul, and who is, therefore, willing to give of his very life for the good of the brother's body. Thus does it appeal to all who are worthy of the name of the Christ, the Best of Men, the Self-Giver.

And I know well that the world soul, which is indeed sick unto death with the disease of selfishness—aye, and sick at heart of it, too—will welcome, as soon as it can

recognise those who thus do come, offering unto it the only medicine for its malady, even the great, the Selfless Love, who is the Christ-Spirit. For the world Soul is still looking for her Christ, and she has not yet found Him whom she would love. And blessed will they be in the eyes of the world, and blessed in themselves, who bear unto her the only One whom she can truly love.

True, eternally true, is the ancient yet ever living word of the Christ: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

JAMES MCBETH BAIN

(From *The Brotherhood of Healers.*)

MY CREED.

I count myself a faithful friend
Of every child on earth,
I dare not say of one who lives,
He has ignoble birth.
For on the brow of every one—
Though dark that brow may be—
I trace the light of life Divine,
In low or high degree.
Christ said, "Abide ye all in love"—
That mandate I revere,
And trust that it may be my guide
Through all my wanderings here.
"All lovely things of good report"
I seek, as flowers the sun.
But more I love the peace of mind
That comes with duty done.
And when earth's children seek my aid,
I hear Love's high command,
And if within my power to bless,
I *dare* not stay my hand.

BELLE BUSH.

THE TEMPLE OF THE BODY.

THE first step necessary in the path of any one who desires to realise the meaning of true discipleship to the Christ, is that of the purification of both body and mind. We mean by purification that the body must be brought into such harmonious conditions with the very soul itself, that the mind may thus be able to express through it all that the soul desires ; and that the mind itself should be so purified in its aspirations and ambitions as to become the true and trustworthy interpreter of the soul's meanings. For true discipleship implies that the soul is seeking to realise that state which it recognises as its ideal in the Christhood. And, to do this, it must have the mind in a condition of perfect accord with its own aspirations ; and to secure such a condition for the mind, the body must submit to the ordeal of purification from everything that would prevent the mind from being the true interpreter of the soul. For, were it possible to have a state of Christhood for the soul whilst the mind was kept in bondage to a body whose desires were not spiritual, but only such as we may see in manifestation every day where these are largely of the animal nature, then the state of Christhood would not materially differ from these conditions.

To understand the full necessity for not only gaining a state of physical purity, but for the constant elimination of all those cells whose nature retain anything of the animal bias, we have only to consider the elements out of which the body is built up. It is an organism composed of millions of cells. These cells are all living organisms. And it is by the polarisation of these cells that the outward personality is fashioned. When, therefore, these cells are nourished upon elements whose nature are animal, in process of time the whole personality into which they are polarised likewise takes upon itself the animal nature. And as all the cells have the power of self-propagation, the personality not only grows more and more animal, but produces its like.

It will, therefore, be understood how the Western Nations have come to develop personalities whose habits are more or less on the plane of the animal kingdom, whose bodies are nourished at the expense of that kingdom, and whose tastes, desires and aims are mostly of such a nature as to prevent the mind from functioning on that plane which provides a pure and true venue for the soul. And so, to enable the mind to rightly interpret the soul's desires and aspirations, it is absolutely essential that the entire body should be built up of pure cells, in order that it may be free from everything that would be likely to hinder the mind from having perfect freedom of action in its interpretation of these aspirations. For, just as the mind must be in a pure state and in perfect harmony with the purpose of the soul ere it can interpret its aspirations, so the body must be purified to be brought into a condition of harmony with the spiritual aspirations of the mind before the mind can express truly and purely what the soul means. And until the body is so purified in every part of it that it responds to the desires of the mind, it cannot possibly be used as a venue for the expression of the noble purpose of the soul in its endeavours after Christhood.

The path to Christhood is not an easy one for the soul even when the mind is in harmony with that aspiration, and the body purified; for the soul finds so many other kinds of obstacles in its way to the blessed realisation. But when its path is darkened through a beclouded mind resulting from the density of the constituent elements of the body, then, indeed, are its endeavours hopeless: for, when it is able to function through a mind redeemed from sensuous desires and ambitions, yet finds its path impeded by trials and sorrows whose nature are little understood: and has a physical body for the mind to manifest through, and yet finds how very hard and difficult the way is to the blessed realisation—what must it be to the soul who has all the animal tendencies of a body nourished on elements which impart these tendencies, and whose mind has become so influenced that all its views of life are from the

standpoint of those who live largely the animal life? To such a soul the path to Christhood is impossible until all these animal tendencies of both mind and body are not only overcome but absolutely changed, and the mind and body so nourished as to be brought into a state of perfect unity with the purpose of the soul in its Divine Quest after the blessed realisation of a state of Christhood.

J. TODD FERRIER.

SHOW ME THE WAY.

Show me the way that leads to the true life,
I do not care what tempests may assail me,
I shall be given courage for the strife,
I know my strength will not desert or fail me ;
I know that I shall conquer in the fray :

Show me the way.

Show me the way up to a higher plane,
Where body shall be servant to the soul.
I do not care what tides of woe, or pain,
Across my life their angry waves may roll
If I but reach the end I seek some day :

Show me the way.

Show me the way, and let me bravely climb
Above vain grievings for unworthy treasures;
Above all sorrow that finds balm in time—
Above small triumphs, or belittling pleasures ;
Up to those heights where these things seem child's play :

Show me the way.

Show me the way to that calm, perfect peace
Which springs from inward consciousness of right ;
To where all conflicts with the flesh shall cease,
And self shall radiate with the Spirit's light.
Though hard the journey and the strife, I pray,

Show me the way.

ELLA WHEELER WILCOX.

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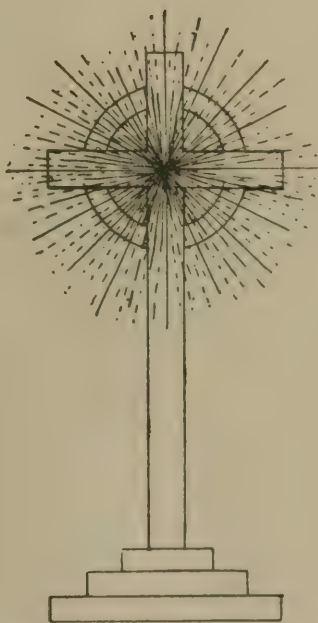
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THE HERALD OF THE CROSS.

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THE SON OF MAN.

The Angel of the Lord is upon the Son of Man to illumine him in all his ways, that he might minister unto the Children of the Kingdom:

The Angel of His Presence is dwelling near the planes of this Earth to teach its children that the way to the Divine is now open unto them.

The Angel of the Lord has often spoken unto those souls who left the Kingdom of the Luminous Cross to minister unto the children of this world. He has spoken in these latter days through the Son of Man, that they might come again unto the Ancient City of their Christhood Estate:

The Angel of His Presence is even now upon the Sanctuary of the Soul, to enable it to recover all its past heritage of the knowledge born within through the Light begotten from the Divine Wisdom and Love.

The Angel of the Lord is even now calling to all the Children of the Kingdom to come forth from their graves of matter unto the Vision of the Divine:

The Angel of His Presence is even now upon the Son of Man that He may unfold to those who have heard the Divine Voice and responded to its entreaty, the knowledge of the Divine Love and Wisdom.

THE NEW INTERPRETATION.

XVI.

THE ALLEGORY OF THE FEETWASHING.

There once dwelt in an ancient city one whose office it was to instruct souls who were seeking for the knowledge of the Divine Wisdom and Love. He had gathered around himself many disciples who were seeking to attain unto the estate of the Divine. But to teach them how to realise that blessed condition within themselves he had to descend from his position as teacher to their own level, in order to show them how to accomplish the perfect regeneration of their soul. All those who sought for the Divine Kingdom to be realised within themselves had come up from the planes of the various planetary systems, and so had to pass through all those necessary stages of purification which must be accomplished ere the soul can reach the Kingdom of the Divine.

In order that the Teacher might be able to reach the state of the disciples it became necessary for him to divest himself of all his Attributes as their Teacher, and take upon himself the girdle of the disciple, and become as one of them. And to accomplish so much he had to lay aside not only his Attributes as a Teacher of the Divine Love and Wisdom, but likewise those Attributes which he had acquired as he himself rose from their own plane to that of the Divine Kingdom. For, to descend to their condition meant that he must leave behind him the Powers which he had acquired, since nothing of a Divine Nature could descend below the plane of the Kingdom of the Divine. And in order that he might be quite free in his descent, he laid aside all those Attributes which had become his own through the ministry which he had performed for the Divine. Those Attributes were such as to relate him to the Divine Kingdom. They all spoke of the nature which he had acquired. They were the outcome of service to the Divine.

To divest himself of all his Attributes was not an easy task. It was one that involved him in great sorrow, because it would mean for him the loss of his own knowledge of the Divine Wisdom and Love. That loss, however, had to be undertaken, if the disciples were to be lifted up on to the Kingdom of the Divine. So he began to unrobe himself, and continued to do so until all those Attributes which related him to the Divine were laid aside ; and then he girt himself like the disciples, and became as one of them.

When he reached the state of his disciples he found that the obstacle to their real progress was in the Mind. The disciples had allowed the Mind to dwell upon the outward aspects of the Kingdom of which he constantly spoke to them, until it became difficult for them to perceive the hidden meanings in all his Sayings concerning that Kingdom, so that they had been prevented from reaching to the plane whence the Divine Vision may be known. And in this way also had they come to regard his Sayings as relating to some Kingdom outside of their own Soul system. But the saddest part of their condition was that one of their number had allowed his Mind to dwell so much on the outward aspect of the Kingdom, that his Mind had come to regard any other interpretation as impossible. And when the Teacher began to show him that the Kingdom of the Divine was not an outward estate but an inward realisation of the Divine Presence, that disciple remonstrated with the Teacher, and refused to accept such an interpretation.

When the Teacher saw what had happened he left the place where he stood, and began to speak to them all of the meaning of what had taken place. He pointed out to them the danger of allowing the Mind to dwell upon outward aspects, because such aspects were not the Kingdom of the Divine. He instructed them not to regard the mere phenomena beheld in the Spiritual Heavens with the Kingdom of which they were the expression. And in order to illustrate to them what he meant, he took a basin and poured water into it, and began to wash the Mind of the disciples. But when he came to the disciple who had stood out from the group, that disciple had allowed his mind to change back again into more spiritual conditions; so that he asked not only to have his Mind regenerated by the washing, but that all his being might share in the purifying process.

But the Teacher said that when the Mind was Regenerate, the whole being was clean.

THE MEANING OF THE ALLEGORY.

The story of the Feetwashing as recorded in the fourth gospel was not that spoken by the Christ, as will have been gathered from a perusal of the Allegory with which this article is prefaced. That story contains elements in it which were impossible as the outcome of any ministry which the Christ gave to His disciples. The whole

picture drawn by the writer is full of that false glamour which he threw over every truth he was able to lay his hands on. It was the exposition of the incident which he found, and not the allegory itself. That latter had not been found by him when he wrote his life of the Christ, though he knew that the exposition must have related to something of a Celestial nature. And when he found the exposition amongst the Logia given by St. John, he made use of it to present the relationship which existed between the Christ and the disciples as something like that which existed between the Jewish Rabbi and his scholars. For the entire picture is that of a Jewish teacher teaching his disciples by means of some form of ceremonial, and contains nothing that is not to be found in any of the Jewish writings where the Rabbis are described addressing their scholars. Nay, the story in the fourth record presents teaching so utterly opposed to the true Christhood estate that, had not the Astral world succeeded in preventing Celestial souls from rising out of its evil conditions, the importance would have been discovered long ago. But the Astral mirage of a Kingdom of God full of ritual of various orders, first prevented anyone from discerning the imposition; and then the turn given to the terms in the story prevented the soul from discovering the true meaning of the Christhood. And so the exposition of the allegory was turned into a picture of ritual performed by the Christ towards His disciples, and an illustration of what He meant by the Divine Kingdom. And in order that the disciples should appear to be surprised at the conduct of the Christ, the writer made use of one of them to question the purpose for which such an act was performed upon him. But he had a further purpose in view when he made that disciple question the Christ. It was that he might hold him up to the scorn of the world as one who did not know his own mind; for that disciple is first made to refuse the ministry of the Christ, and then to accept it. And when he first refuses the ministry which he thought was unbecoming of the Christ to perform upon him, the Christ is

made to affirm that without he submitted to have his feet washed he could have no part with Him.

THE PROFOUND MEANING OF THE ALLEGORY.

The Allegory gives what the story omits. It shows the purpose for which it was spoken. It reveals the true nature of the relationship which existed between the Christ and His disciples. It reveals also the Divine Character of the service of which it was the illustration. For it showed clearly who the Christ was; what the service was which He had performed on their behalf; how that service could alone become effectual; what was the nature of the divestment by which he had become as one of them; how that divestment was made by Him; why it was necessary to make such a divestment; and the only means by which they could find the path to the plane of the Divine Kingdom.

Nor was that all that the allegory taught, for it contained terms which were unknown to any soul but those who had once been on the Kingdom from which the Christ came. These terms were all contained in the exposition given by St. John, and were therefore found by the writer of the story. The terms are those which speak of the Passover referred to at the opening of the story in the fourth record; of what the Christ did when he disrobed; of the descent from the Divine Kingdom of Celestial Christhood to the plane of existence where the disciples lived; and of the act by which alone He was able to lift them all up to the Kingdom of the Divine.

The Allegory of the Feetwashing had therefore a profound meaning underlying it. It spoke of the Christ's own Passover from the Celestial state to that of the human soul. For when it presented the Teacher as gradually divesting himself of all his Attributes both as a Divine Being and as one whose Office it was to teach, it presented him as descending through the Spiritual Heavens to take his flight into the Egypt of the body—a state of human limitations. And when the Teacher was said to have girdled Himself with the girdle of the disciple, He was

presented as going down into such conditions of human limitation as to become even as the disciples—limited in Divine Wisdom and Love. And when it was said that the Teacher had even to assume the girdle of the least of the disciples, He was represented as descending into the most lowly conditions of experience, in order to teach them how to rise to the Divine Kingdom. For, when it is said that the Teacher took water and poured it into a basin, and then girdled himself as a disciple, the Christ was presented as pouring out the very life-essences of His own Soul into the laver of regeneration, in order to accomplish the redemption of the human Soul. And when the Teacher began to wash the Mind of his disciples from the laver of regeneration with the water which represented the life-essences of a Divine Soul, the Christ was represented as using the purifying life-essences of His own Soul for the purpose of effecting the regeneration of the human Soul. For all through His long and sad dwelling upon the purely human plane, He has been as the Man of Sorrows who was well acquainted with grief. For His very Soul has always been as one from whom men hid themselves. Because, when His Soul came into contact with theirs, they felt that something had happened within them which made them withdraw from His presence. For what had taken place within them they could not account, but they knew that He had to do with it. And as the thing which had happened to them was the exposure to His Soul of the state of their mind, they instinctively shrank from His presence; so that He in a very real sense became as one from whom men hid their face. They stood aloof from Him, though they knew not why. And thus the Allegory of the Feetwashing had a most profound significance for the Christhood.

IT SPOKE OF HIS PASSOVER.

But the Allegory not only presented a picture of how the Christ had divested Himself of all His Divine Attributes in order to reach down unto the estate of His disciples; but it likewise revealed the profound meaning of His Passover. It showed Him taking the form of a

servant when He became not only girdled as a disciple, but likewise girdled as the least of all in the form which He took. For He became as the least amongst them, which meant, that His Passover took Him down into the state in which the least of them was. Nay, His descent was even further ; for instead of being ministered unto by any of them, so complete was His divestment of all His Attributes, that He became as one who had to perform the most menial tasks towards those for whom His Passover was made. Yet even then was His Passover not completed ; for He descended even into the hells of human passion and woe, in order to shew the souls there how to rise up out of such awful conditions into the Spiritual Christhood. For, when it is said that the Teacher descended to their own level, we may see where the Christ had to take His stand. For even as the servant He became as the least of them. And we know that the least of them was one who loved himself first and last ; whose love of power made him betray the Christ in order to destroy His Mission ; whose love of ruling made him leave the Celestial Spheres ; and whose self-love made him always first think of himself and not of others ; whose hatred of the Christ took the form of hatred of the inward state to which the Christ ever sought to win his disciples. And even unto him must the Christ descend, so that no one need say that he was left out of the Passover transaction. Yet, in order that such a soul might still find its way back to the Divine, the Christ became, in one of His incarnations, even as the son of perdition.

TO WHOM THE ALLEGORY SPEAKS.

The Allegory of the Feetwashing had therefore a depth of meaning too profound even for those to fathom who were privileged to listen to its narration by the Christ. They heard the Allegory, were deeply impressed by its apparent reference to themselves, were conscious that its chief significance had some special relation to their own spiritual state ; but they could not then fathom the meaning of it even in relation to the picture of the

Christhood. For, not until the mind is lifted up on to the Divine Kingdom, can it understand what a Celestial Christhood means. Because, the estate known as Christhood is not what the multitudes have imagined as the outcome of the teaching of Western Christianity. It is not such as the Churches can understand ; for the latter have lost the Light of the Spirit. It is not such as even the human Soul can understand ; because, no human Soul has yet ever risen from this earth into the Kingdom of the Divine. But it was of such a nature as Celestial Souls could understand when they were functioning on the plane of the Divine Kingdom. And though all the disciples were seeking for that Kingdom, yet had they not risen sufficiently out of the influences born of matter to be free in their Mind, so as to be in a state to apprehend the depth of meaning which the allegory contained concerning the descent of the Christ into the hells of human passion and woe. And because of their inability to apprehend His meaning, the Christ gave to them a partial exposition of the allegory. And it was this partial exposition given by the Christ which the writer took from the Logia and made use of to present the Christhood in a false light.

J. TODD FERRIER.

What profits it that Christ is born,
And bringeth childhood back to men ;
Unless our long-lost rights we mourn,
And win through penitence again,
And lead a God-like life on earth
As children of the Second birth ?

What profit ye His death and cross
Unless to self ye also die !
Ye love your life, to find it loss,
Afraid the flesh to crucify.
Would'st live to this world still ? Then know
His death to thee is barren show.

THE NATURE OF SIN.

It thou would'st understand the method of the world's corruption, and the condition to which Sin hath reduced the work of God, .

Meditate upon the aspect of a corpse, and consider the method of the putrefaction of its tissues and humours :

For the secret of Death is the same, whether of the Outer or of the Inner.

The Body dieth when the Central Will of its system no longer bindeth in obedience the elements of its substance.

Every cell is a living Entity, whether of vegetable or animal potency.

In the healthy body every Cell is polarised in subjection to the Central Will, the Adonai of the physical system.

Health, therefore, is Order, obedience and government. But wherever Disease is, there is Disunion, Rebellion, and Insubordination.

And the deeper the seat of the confusion, the more dangerous the malady and the harder to quell it.

That which is superficial may be more easily healed ; or, if need be, the disorderly elements may be rooted out, and the body shall be whole and at unity again.

But if the disobedient molecules corrupt each other continually, and the perversity spread, and the rebellious tracts multiply their elements ; the whole body shall fall into Dissolution, which is Death.

For the Central Will which should dominate all the kingdom of the body, is no longer obeyed ; and every element is become its own ruler, and hath a divergent will of its own.

So that the poles of its cells incline in divers directions ; and the binding power which is the life of the body, is dissolved and destroyed.

And when Dissolution is complete, then follow Corruption and Putrefaction.

Now, that which is true of the Physical, is true likewise of its prototype.

The whole world is full of Revolt ; and every element hath a will divergent from God.

Whereas there ought to be but one Will, attracting and ruling the whole man.

But there is no longer Brotherhood among you , nor order, nor mutual sustenance.

Every cell is its own Arbiter ; and every Member has become a Sect.

Ye are not bound one to another ; ye have confounded your offices, and abandoned your functions.

Ye have reversed the direction of your magnetic currents : ye are fallen into confusion, and have given place to the spirit of misrule.

Your Wills are many and diverse ; and every one of you is an Anarchy.

A house that is divided against itself, falleth. O wretched Man ; who shall deliver you from this body of Death ?

DR. ANNA BONUS KINGSFORD
AND EDWARD MAITLAND, B.A.

(From " The Perfect Way or the Finding of the Christ.")

" But if, abandoning all earthly things, thou givest up thy whole nature to the search, thy soul itself shall be light, thy spirit shall partake of the nature of God."

THE MOVEMENT TOWARDS PURE DIET.

IT has been said that the progress of all movements having for their object the establishment in practical life of some great truth may be divided into four distinct stages, viz., first, that characterized by the indifference of the public; secondly, that in which it is the object of their ridicule; thirdly, that in which they condescend to argument as to its merits and to make more or less effort to test the truth of its teachings; and fourthly, that of its general acceptance and final triumph. The modern Food Reform movement whose object is to bring about the adoption of a natural, bloodless and pure diet—and of which the Vegetarian Society has the honour to be the oldest corporate representative in this country, where for many years it fought its good fight with error single-handed—has successfully passed the dangers of the first and second of these stages, and is now well advanced in the third, and its position and prospects are such as to afford us the utmost encouragement and to stimulate us to renewed effort; for once the opponents of truth are reduced to arguments to defend their position, they are lost, and its victory within an appreciable distance.

That a diet from which all flesh foods whatsoever are excluded—consisting of cereals, nuts, fruits and vegetables, with or without the addition of animal products, such as milk, etc., is entirely sufficient to maintain the human organism in perfect health and efficiency for the ordinary duties of life, is being demonstrated in this country by a very considerable and increasing—I may with truth say a daily increasing, number of people; that it is equally efficient in sustaining the organism during extraordinary calls upon it has been also most satisfactorily demonstrated by an army of athletes, especially during the past five years, and that its adoption is followed by the relief and disappearance of many diseased conditions, and leads to increased resistance to, and immunity from, disease generally is now recognized, and such knowledge I am glad to say acted upon, by large numbers of the medical

profession. Indeed nothing has been more gratifying to myself than to observe the way in which members of all branches of that profession—from the “chemico-physiological specialist” to the active practitioner—are investigating and experimenting in this matter of a fleshless dietary (many of the last named class have had indeed no choice in the matter, the attitude of their patients compelling them to turn their attention to it), for I know that the greater the amount of honest experiment and trained observation directed to it, the sooner and more completely will its advantages be recognized.

Over such progress we may well rejoice; but at the same time let us not forget that to be permanent such reform must be built upon other foundations than the material ones of economics and hygiene, which after all may be said appeal only to refined—though perfectly natural—selfishness, and we must allow no relaxation of our efforts in impressing others that the true foundations of our movement are ethical and spiritual rather than material. The “humanitarian argument” must be presented with greater insistency; and not merely that humanitarianism which may be the expression only of personal disgust and distress at the sight or knowledge of the cruelty perpetrated on the highly sentient victims of man’s appetite, and goes no deeper, but the experience of that true humanity which, regarding the lower animals as “fellow-creatures,” inasmuch as they are equally with man sharers of the Divine Compassion, refuses to inflict suffering and death upon them for the gratification or supposed betterment of self.

Lastly, the supreme incentive to the adoption of a natural and pure diet, and to cease devouring the bodies of our sub-human fellows, is contained in the exhortation of the Master “Be ye therefore perfect even as your Father in heaven is perfect.”

The attainment of that Divine ideal demands the exercise of mercy, compassion, and loving care not only towards our human fellows but towards our “lesser brethren” the animals, and none truly seeking it can

consent to their being subjected to pain and death for his own sensual gratification. Nor can the body be a fit temple for the Divine spirit until freed from the stain of blood, or the mind and soul clearly apprehend the Divine Illumination whilst their vision is obscured, as by a mist, by the lower psychic influences derived from ingested flesh. Only as we succeed in practically realising, here and now, the conditions described in the prophetic vision of the time when all things shall be restored, can we hope to hasten the advent of that glorious age when bloodshed shall be no more, and the "the knowledge of the Lord shall cover the earth as the waters cover the sea."

Only when built upon foundations such as these, resting on the Eternal immutable rocks of Divine Love and Divine Wisdom, will our work in the field of Food Reform be able to withstand the assaults of the world spirit which is ever at war with man seeking to destroy anything that would deliver him from its dominion.

(Abstract of address delivered at the Vegetarian Society's Conference, held at Cheltenham, 4th May, 1906, by

DR. ROBERT H. PERKS, F.R.C.S.

Find the Soul, the Soul of Love,
 Find her blossomed everywhere ;
 Find her when in thee there move
 Sympathy and kindly feeling,
 Bringing forth warm life in dealing
 With the children of despair.

Seek her, find her loving all
 Men of strength and children weak,
 All who on thy love do call,
 Loving, loving all who speak.
 Love the flower, love the beast,
 Speechless they, yet not the least ;
 Love them, they are all with thee,
 Love, and know infinity.

JAMES MCBETH BAIN.

THE DIVINE MERCY.

THE VIEW MEN TAKE OF IT.

THE view taken of the Divine Mercy by the various schools of religious thought is not one calculated to inspire trust in the Divine Love. It is a view of Mercy which is essentially unmerciful. For where Mercy steps in to cover up any fault in one who has gone astray, there never is any question of the satisfaction of justice. For Mercy is the opposite of anything which demands that someone should render satisfaction for the erring one. It is of such a nature that it would cease to be Mercy as soon as ever the one who had gone wrong had met the demands of justice, either in himself or by means of another. For when the demands of justice are met there is no room for the display of Mercy. That which should have called forth its operation has been provided for, so that its function is not required.

The Attribute of Mercy when applied to the Divine Love must not be less than any exercise of human compassion. To attribute to the Divine Love what in the ordinary course of human justice would be regarded as a most unjust proceeding, is surely to heap indignity upon that Holy Name! For to imagine that there is anything in the Divine Nature corresponding to that demand made by society for the satisfaction of the honour of the law, is to dream of a God whose Attributes are only human, and, indeed, not equal in nobility of action to many of His own children. And to degrade the Holy Name of Him whose very nature is Love, is surely to fashion a God whose nature is not above that of His creatures. And to reduce the idea of the Divine Love to such a plane of action and experience, is to set up another God whose name is not that of the Holy Father from whom proceed all pure and holy and merciful things, but one who by nature is the antithesis of these Attributes. And it is just this which, alas! men and women have done. It is this awful travesty of the Divine Image which has been set up on the planes of

matter to be worshipped. It is this perverted view of Mercy which has been imposed upon the children of men by those who have acted as their teachers and leaders in religious thought. It is such a false vision of the Divine Love which has led the whole world astray. For in every age since the Soul became a dweller on the planes of matter, has it prevailed. It was given to the Soul for the express purpose of misleading its beautiful aspirations towards the Divine. It was presented by those who drew the Soul down into the planes of matter in order that the Soul might come to seek only for some outward form of religious expression, and so miss the inward vision of the Divine.

THE REASON WHY THEY SO VIEW IT.

The reason for this view of the Divine Mercy is not to be found in the doctrine of evolution as propounded by the materialistic philosophy. That philosophy can not account for any of the strange religious aspirations observable even in the lowest of the human races. All that it can deal with is the apparent evolution of the body from lower physical forms. But of late years it has become the habit of many thinkers to assume that what we may trace in the religious history of the various races concerning the religious expressions in the forms of animal and human sacrifices, is merely the outcome of evolution from the lower animal states in which the human races were for so many ages, and that it is the sign of the advancement of these races that they have ceased as a whole to offer human sacrifices. Nay, the teachers of that philosophy tell us that the human races have now reached a stage far in advance of anything they ever previously occupied; and they affirm that evidence of this may be witnessed in the more humane attitude assumed by the nations towards one another. And so we are confronted by those conditions in the various races which the materialistic philosophy assures us are the highest they have ever reached.

Alongside of this we have, however, to look at the

stern facts of the case. Are the nations full of humane feeling towards one another? Are they indeed gifted with the true spirit of Mercy? Are they in very truth the monuments of a true evolution from the horrible conditions of early barbarism? Can it be said that they are the expositions of Purity and Goodness? Have they left behind them all their animal states? Is it true that they have risen on to the true human plane where all conduct must be humane? If so, then we have a strange exhibition of all those higher attributes we should ever associate with a redeemed humanity. For, instead of humaneness on the part of one nation towards another, we witness the very spirit which prevailed in what are supposed to have been darker times. There is no Pity shown until the so-called honour of the nation is satisfied. There is no Mercy manifested where a nation is sure that it at last can prevail over its supposed enemy. What is so loudly flouted in public as Mercy and Humaneness, is only a perversion of the terms. For where true Humanity dwelt there could be no such engines of destruction as now exist for the very purpose of overthrowing another: and where true Mercy dwelt there would be no room for satisfactions of any kind. And if the nations were indeed truly evolved from their animal conditions, they would never manifest, as they now do, the low animal desires and feelings and tastes which guide all their conduct towards the animal kingdom. For were they the Sons of Compassion, they would no longer live like the carnivorous animals upon the flesh of other creatures, nor stoop to torture them to find some knowledge whereby to save themselves from the pain and suffering of their own misdeeds.

HOW THE PEOPLE ARE TAUGHT.

The whole life of the nations is just what the view of the Divine Mercy which has prevailed through the ages, has made them. They have always been taught concerning a God who was at heart unmerciful. They have had a view of God held up to them which has made their own view of Mercy what it is. They have been asked to

bow down and worship a strange God. They have been shown how He forgave the souls of His children. They have been taught that He exacted satisfaction of some kind before any Mercy could be made manifest. They have heard of all that He was supposed to have done to the ancient peoples on account of their wickedness. The Flood is presented to their view as a testimony of what His justice could do. The story of Sodom and Gomorrah is cited in evidence of His hours of judgment. The history of the Jews as a nation, with all the disasters which overtook them, is made one of the chief pictures in the education of the Soul into the knowledge of the Divine conduct. And, finally, the awful tragedy at Calvary, which the Churches of the West profess to fully understand, is attributed to the Divine Justice which demanded some kind of satisfaction to be rendered by the race, or on behalf of the race, ere the Divine Love could exercise its Mercy.

THE WORK OF THE ENEMY.

The view of the Divine Nature involved in such a presentation is exactly the opposite to that which the Christ taught. It is the view which has always prevailed through the ages, because those who desired that it should prevail have taken care to follow all the Messengers, so that their messages concerning the Divine Nature should not be permitted to go forth, lest the Soul should find its way back to the Divine Vision. They have, with every possible power they could command, destroyed the messages of the various Messengers by turning them towards the outward, until the Soul has sought for their meanings in the life of the body. They have also so guided the messages given by the Messengers, that their beautiful histories of the evolution of the Soul and of the story of the Planet as a spiritual system prior to its fall into materialised forms, have been applied more to the outward and visible world than to the invisible and inward kingdom of the Soul itself. For they have brought down into mere material meanings those things which had only a spiritual and Divine significance. In this way did

they destroy the idea of the Divine which was inherent in the Soul.

These enemies of the Soul have ever found it their joy to pursue it with their hate of the Divine. They have ever sought not only to destroy the messages of the Messengers, but also to destroy the Soul itself. That was the meaning of their conduct when they deceived the Soul into descending from a spiritual state into conditions of matter. They misled it by the mirage they had set up on the magnetic plane of the Planet. They there presented themselves in all kinds of forms. They drew the Soul down from its own plane to the magnetic plane to see the wonderful phenomena. They arrested the Soul's return by appearing to it in some of these forms upon the fixed plane of the Earth. They ensnared the Soul into assuming a like form, and then, when it had been betrayed into doing so, they left it to perish. For, the whole purpose of the betrayal of the Soul into such conditions, was to make it perish. They hated it because its nature was from the Divine. They themselves had once been souls moving upon the Spiritual Heavens, but who had left the Father's House to go into the far wilderness of the "outer darkness" where all material conditions exist. They themselves had once been the children of the Father; but they had come to disown Him. They had once been children of the Celestial Spheres; but they had come to change their nature, and thus they likewise came to change the whole purpose of their life. That it was possible for such a thing to happen has been constantly denied; but even in that very denial we may trace once more their purpose to mislead the Soul. For, if a Soul will only examine itself and read its own history even in the light of one brief earth-life, it may see how possible it is to fall away from the Divine. And if the spirit which takes the Soul away temporarily, be persisted in, it will then descend lower and lower in its experience, until at last it also reaches the outer darkness. And that was just what these once Celestial souls did. They continued to fall lower and lower from the plane of their own true life,

until they reached a stage at which they could not return.

These are those powers and principalities of the unseen world spoken of in some of the Pauline letters. For, though Paul became their instrument in turning the idea of the Soul's Redemption from an inward state to an outward kingdom, yet it was not his purpose to do so. He only meant by the outward turn which he gave to the teachings which he had gathered out of the Logia when he visited the Brethren at Jerusalem, to help the Soul to understand the Divine. And though he was influenced by these evil powers and principalities when he so misinterpreted the teachings which he had received, yet he always dreaded these powers ; for he had known something of their evil purpose in the earlier days of his life. For it was their work upon him which made him exclaim "O, wretched man that I am!" And it was the persistency with which they followed him that made him say in one of his letters, that a messenger of Satan buffeted him. And so we have in these remarkable statements by Paul that the unseen powers and principalities which were other than Divine, were terrible forces to encounter. And it confirms our statement, should such confirmation be necessary to anyone, that there are such enemies of the Soul.

THE ORIGIN OF PROPITIATION.

Now, these enemies of the Soul knew that the most effective way to prevent it from ever gaining again the Divine Vision, was by presenting to it such a view of the Divine Nature as would make that Vision impossible. They knew that to present a view of the Divine Nature the opposite of the truth, but under such a subtly disguised form that it could not be distinguished from the truth, was the most effectual method of obscuring that Vision for which the Soul sought, whilst at the same time leading it to believe that it was reaching up to it. They therefore directed the Soul to seek for the Vision as if they were its truest friends ; but they gave it such teaching as led it further and further away from that Vision. They imparted to it, through the ages in which

it was held in the bondage of the animal hells, a nature so filled with the dread of the unseen world, that, when it was at last lifted on to the human plane, it was like a child who feared to meet anything purporting to come from the unseen. And so the evil powers had the Soul for many great cycles of ages completely under their dominion. They presented the Soul with a view of the Divine such as to imbue it with dread. They gave to the Soul a vision of God which was that of a task-master. They erected on the threshold of the Sanctuary of the Soul the dragon of matter in every form. They taught the Soul to regard the Divine as one who would not show Mercy until His Nature had been satisfied by some form of satisfaction. It was they who gave the Soul the idea of offering Him human sacrifices to propitiate Him. But as the outcome of other teaching imparted by the Celestial souls, these sacrifices were abolished. Then the enemies once more prevailed upon the Soul to render satisfaction in the form of animal sacrifices, until the Soul became so degraded that it even once more descended into the animal hells. And upon its rescue once more from those awful conditions described in the Jewish Scriptures as the planes of Sodom and Gomorrah, it once more returned to the practice of human sacrifice. And it was not until long after the time spoken of in these Scriptures as the Deluge, that the Soul was recovered from the hells into which it had sunk.

THEY TESTIFY OF THEMSELVES.

It will thus be seen what a dark history lies behind the view of the Divine Mercy which has grown up with the human race. That such a view should have prevailed all through the ages is surely a startling testimony to the history which lies behind it. For, had the Soul had no such dark and evil history behind it, whose nature was so cruel that the Soul itself came to regard cruel deeds as right, then surely the Soul would long ere this have been redeemed from such a view of its own conduct, and from attributing the like conduct to the Divine Love. And the fact that the Soul still remains in so many of its

animal states and conditions as to continue to minister to its body with the flesh of other creatures, and to maltreat them for sport and torture them for knowledge; and to satisfy its mind with such a life as may be witnessed anywhere to-day even in this land of professed Christhood, is surely to find that the reason of it all is to be traced to the influence of the dark unseen forces which have ever pursued the Soul with their hate!

Behold, and see! That which men have attributed to the beautiful Love and Wisdom of the Father, had its birth in the counsels of these evil spirits—the enemies of God and the Soul.

J. TODD FERRIER.

GIVING YET GAINING.

We give up all, oh God!—
Search us, our God, and see,
If in our hands there ought remains,
Which is not brought to Thee.

All earthly goods we leave;
Nothing we call our own;
Whate'er we hold, we hold it all
As Thine, and Thine alone.

And yet there is no loss,
But rather heavenly gain;
It is the secret of the Cross
To gather good from pain.

In vain is earthly bliss;
But there's a bliss divine,
A true, unchanging happiness
In this—that *we are Thine*.

T. C. UPHAM;

CONCERNING THE FOUR ATMOSPHERES.

THE Earthly mind (*anima bruta*) is that part of man which contains his earthly memory, abilities, affections, cares, acquirements, and the images bred of his associations in each particular incarnation. This mind is shed with the body and shade, and is, as it were, an individual in itself. It inhabits the astral sphere and cannot get beyond it; nor does it ever return to earth (embodied) but dwells perhaps for many centuries, in the magnetic light, which it takes for heaven, seeking its own affinities and frequenting the places and persons familiar to it. But the Soul, or *anima divina*, which is the true man, has another destiny than this. It leaves the body on earth, its shade and its astral mind in the astral sphere, and mounts to its own proper higher region. . . .

The Soul retains the celestial memory;—that memory only in which lives such of its past as is worthy to live, and is not of an ephemeral nature,—its knowledges, virtues, and true loves. The only affections, therefore, which live eternally are those of the Soul,—those which have struck deep into the man and made part of his inmost being.

The loves of the mere body or Earthly mind die with these, and form no part of the permanent man. True it is that some Souls are retained in their phantoms for a time more or less long, not being pure—or, rather, not strong—enough to mount higher. But being in the astral sphere they cannot see beyond it, and—like the astral phantom—believe they are at their journey's end. The larva, or shade, is not the same as the phantom seen by the ordinary lucid. For the two are separable, and the shade occupies a yet lower atmosphere. After a little while, moreover, the shade consumes away and disappears; but the phantom with which the lucid converses, remains as strong and individual as ever, it may be for centuries. For not only the recently dead, but some who lived and died before the Christian Era, have been evoked and conversed with, and these are not mere

reflects (like the purely astral entities which are emanations from the living), since they reason and remember, and give proofs of their identity. The ordinary lucid obtains access to them only because he is himself in the astral when in the lucid condition, and sees, therefore, only what is there.

To enter the heavenly sphere, and to come into communion with Souls, a regenerated state is necessary. Now, the sphere entered depends, not alone on the lucid, but also on the magnetiser* and the circle present at the experience. There are four atmospheres surrounding us, and only in the highest of these do we find the freed Soul. Each sphere is the counterpart of each portion of man, and each has its system and its Sun. Interior knowledge, earnest aspiration, and purity of thought and life, are the keys by which alone can be opened the gates of the inmost and highest sphere. The lowest is enlightened by the material Sun. It is that of the present life of the body. The next is enlightened by the astral or magnetic light; and it is that of the sidereal body or perisoul. The next is that of the Soul, and it is enlightened by the Spiritual Sun. And the highest is the immediate presence of the Lord God, where is the "great white throne" and the company of the "Virgins." Now, the "Virgins" are Souls which, being perfectly spiritualised, retain no taint of materiality.

Dr. ANNA BONUS KINGSFORD.

(From "*Clothed with the Sun.*")

"Only work that is for God alone
 Hath an unceasing guerdon of delight—
 A guerdon unaffected by the sight
 Of great success, nor by its loss o'erthrown.—
 All else is vanity beneath the sun.
 There may be joy in *doing*, but it palls when done."

* This is not necessarily a corporeal, or even an extraneous being, but may be the spirit of the lucid himself.

EDITORIAL NOTES.

THE
AWAKENING
OF THOSE
WHO SLEEP.

The day has arrived when all those souls who left the Celestial Heavens to minister to the children of this Planet must be recalled to the state of Spiritual Christhood. They were those Virgins of whom we have written that their Lamp was kindled from the Divine, but whose light went out through their loss of the knowledge of the Divine Wisdom. They have long been in this dark world as its best inhabitants, mingling with its own children as if they also were of this cosmos. They have always desired the light which is born of the Spirit, though they have not always known the difference between that light and the false wisdom given from the Astral plane. They have not always been sure of the voice which spake to them, though when the Divine Voice was heard by them, they have always been able to distinguish it from the others. Yet even when that Voice has called to them to forsake the planes of matter that they might rise on to the planes of the Spiritual World, they have found the conditions so dark and difficult that they have been quite unable to respond. Even when that Voice has spoken directly to them through the various Messengers, they have been unable to apprehend the full significance of their messages. And though the Christhood was lived for them, and the Mysteries given by the Christ were intended to help them up to the status of Spiritual Christhood, yet have they found the way constantly barred by the conditions amid which they have been cast. For their great enemy, whose purpose it is to keep them in this cosmos, has constantly made the conditions of existence for them such as to blot out entirely the vision of the Christhood, and the purpose for which it was lived.

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GETHSEMANE
NOT AN
OUTWARD
EVENT.

The coming of the Christ into this cosmos was to open up the way for the return to the Spiritual Heavens of all these souls. To this end was His Christhood lived. For this sublime purpose was His Sin-offering made. That was the meaning of His Sacred Passion on which the Church dwells so much, but of whose real nature it

seems to know so little. All His soul-anguish was born of the knowledge that the path which lay before Him was one whose nature was absolutely opposed to all His own desires, feelings and affections. His Gethsemane was not a mere outward act and a visible scene witnessed by human eyes, but a tragedy within His own Soul. Its material presentation was not given for the purpose of exhibiting His sorrow to the world, but in order to show how He shrank from death. For that was the purpose which the writer had in view when he degraded into a mere material scene one of the most beautiful, though terribly sad, experiences in the life of the Christ. It was put in that form in order that the true picture which had been found by him in the record of the Sayings of Jesus by St. John, might be destroyed. And that his evil purpose was only too successful may now be seen in the awful travesty of the Sin-offering which the Church believes and teaches.

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THE TWOFOLD
PURPOSE
OF THE
CHRISTHOOD.

The Christhood was lived for the purpose of recalling to the memory of the Celestial souls what they themselves had once been when dwelling on the planes of the Spiritual Heavens ministering to the children of this Earth as Christs from the Divine Kingdom. It was so lived that not only they might have their own innermost soul-memories quickened by its vision, but that likewise the children of this Earth might have presented to them a true human Christhood whose nature they might understand, and unto whose attributes they might attain. And the Christhood was so perfectly human that no child of this Earth need have mistaken it for the manifestation of Deity : whilst the Celestial souls should have found in it the interpretation of their own purest and highest desires. But all this was made practically impossible by those who came after the Christ. For the sacred Mystery of His Christhood was turned into a mere venue for the manifestation of Deity under conditions which were not only impossible, but which were a direct insult to the Divine Being who was supposed to be manifesting through the Christhood—not to speak of the terrible insult heaped upon the head of the Christ Himself. By this means was the Christ presented to the vision of the soul as a strange mixture of human and

Divine Attributes. And the picture was so confusing that the soul could never tell which attributes were human and which Divine, so that the effect of the Christhood was lost.

Nor was this all: for the destruction of the true picture of the Christhood was productive of the most terrible conflicts within the Church. Some saw in it the manifestation of Deity through the false setting which was given to the birth of Jesus and the Teachings He imparted to His disciples concerning the Kingdom of the Soul; whilst others saw in it nothing higher than an ordinary human life full of goodness and noble purpose in His service to humanity, but whose biographers had too enthusiastically attributed to Him the attributes and powers of Divinity. And so the true Christhood was lost to the vision of the soul.

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WHY THE
WRITERS

DESTROYED THE
CHRISTHOOD.

The reason why the Christhood should have been specially attacked, will now become apparent to our readers. It was lived for the purpose of awakening the slumbering memories of the Celestial Souls, and calling them forth into a state of Spiritual Christhood, so that they might not only recover their own lost heritage, but become the true teachers and saviours of the children of this Planet. And, had they not been prevented by the Astral Mirage which deceived the whole community at Jerusalem into seeking for an outward kingdom, from recognising the truth as it had been presented to them from those who had both known and understood the inner meanings and purpose of the Christhood, then the history of Christianity would have been very different. And the fact that the Church was so early led astray ought to have impressed all who have never found any true help from its interpretation and presentation of the purpose of the Christhood. And that the Church should have so persistently sought for the full interpretation of the Christhood in an outward kingdom, shows how effectually the enemy had succeeded. For, though the Church has always professed to honour the Christ, it has never failed to dishonour His beautiful Christhood. For, whilst it has sought to do homage to His name, it has always refused to do homage to the *state* which is implied by the Christhood. Nay, so dark are its altars that all the light which streams from the state of Christhood cannot reach to them.

THE EFFECTS
OF THE
TERRIBLE
DECEPTION.

The meaning of the Christhood was therefore the one thing to attack in order to accomplish the destruction of the work for which that Christhood was lived. Only by this means could the soul be prevented from recognising the Divine purpose lying behind the Christhood, and so made to seek for its spiritual satisfaction in the outward kingdom. And only by this means were all those souls who had come into this cosmos to minister, hindered from attaining to the state of the Christhood. For the chief purpose of the enemy was served when he prevented these souls from beholding that true Christhood estate, whose power alone was able to recall them from their darkness into the Divine Light. For, when he succeeded in destroying the vision to the soul of the true Christhood, he likewise made the redemption of this world from its gross darkness an utter impossibility. Because, the world could not apprehend anything concerning the Divine which was not of a purely human character; and, when those who alone had the light within the soul to enable them to perceive the truth, failed to grasp the significance of the Christhood estate for the soul, then indeed was the world left without any hope of attaining its redemption from the conditions of evil and spiritual darkness into which it had sunk, since those who were to have become its teachers and helpers were themselves overwhelmed in the darkness and evil.

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HOW THE
CHRISTHOOD
WAS
OBSCURED.

The Christhood was therefore destroyed. The beautiful human presentation of the meaning of a life which the best of the race longed for, became in the hands of those who followed the Christ in order to defeat His sublime mission, the instrument by which not only to prevent the soul from attaining to the Divine Kingdom, but also to make any such attainment impossible. For they exalted the human Jesus to the plane of Divinity, whilst they made the vision of His beautiful Christhood so obscure that no one who had not seen that Christhood in the hours of fellowship when the Divine spake through Him, and when the purely human life became radiant with the Divine Love, could possibly have understood how the human soul could become so much at one with

the Divine, as to be transfused. For this obscurity by the writers was the chief cause of the failure of the human Christhood to impress the soul with the vision for which it longed, and for the realisation of which the Christhood was lived by Jesus. And so effectually did the writers of the records succeed in their evil and terrible purpose, that the Christhood has been the cause of more bloodshed and strife than all the other forces which have contributed to these evil conditions. For the two views of it to which we have alluded, sprang up out of the records purporting to give a faithful portraiture of that Christhood, and came into such deadly conflict with each other that the Church was rent asunder.

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THE
CHRISTHOOD
BORN FROM
DIVINE LOVE.

The Christhood has therefore had a sad history. It was born from the Divine Love on the part of THE SIGN OF THE CROSS. It was the outcome of His great love for the Children of the Kingdom. He came into this

cosmos for the express purpose of living such a Christhood as would awaken in them memories of their own past, whilst it would likewise present to the children of this world such a truly human Christhood as they might apprehend and attain unto. It was thus the picture to the soul of those who were designated "The Sheep of the Fold," of what they themselves should have been in the world; and it was likewise the human picture of the meaning of the spiritual state known as Christhood, unto which all souls might attain. But it became in the hands of those who hated the Christ Himself, and who would not tolerate any state of Christhood, the instrument of spiritual death to those for whom it was most specially lived. For, when it was so envired by them as to make it appear as a Divine Manifestation rather than a Christhood, and the purpose of it presented as an objective sacrifice for sin after the manner of the Jewish faith, then the soul was prevented from seeing its true meaning. And so, what was the outcome of no less than the Divine Love, became, through the work of evil doers, the instrument of profound sorrow and suffering to those for whom it was born.

When therefore the Christ shall see of the travail of His Soul, that Christhood shall have been restored to those for whom it was lived. And they shall then arrive

at the true meaning of His beautiful ministry to them. And, not until they seek unto the Lord in order that they might reach up to that status of Spiritual Christhood, shall they be able to apprehend fully the length and breadth, the height and depth of the love of the Christ, which was not only as a burning fire in His Christhood, but which also found its fullest interpretation in those lives which He lived as a Sin-offering. For it is in the adequate understanding of His Sin-offering that the profound nature of His love is known.

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THE
GARDEN OF
GETHSEMANE
AND ITS
SORROW

The first vision of the depth of that love which we find in the records, is in the story known as the Feetwashing. That incident, like all the others in the life of the Christ, was of a very different character to that which is found in the record, as will have been observed by a perusal of the article on the Feetwashing. In the original incident the Christ administered no rebuke to any one. What He did do was to unveil to the inner group of His disciples the awful character of His Passover. He there made manifest to them who He was, and the purpose for which He had come into this cosmos. He unfolded to them the meaning which underlay the picture which has been spoken of as Gethsemane. He there revealed what it meant for a Celestial Soul to pass from the Kingdom of the Divine down into the kingdoms of sin. The picture of His descent is implied in the vision of His anguish described in the Gethsemane scene. That picture, as we have said, was found in the record given in the Logia. There it presented the meaning of His awful sorrow under the figure of a Man upon whom was laid the burden of the recovery of the whole Planet. It was not given in the form now found under the title of the Garden of Gethsemane, but was couched under the forms of many of the deep Sayings of the Christ. It spoke not of any cup which He had to drink, but of the extreme anguish which He would pass through on His way. It made mention of all the terrible sufferings which He would have to go through as He went down from the state of Celestial Christhood into the various states of the human soul amid the hells of matter. *It was indeed a picture of His Passion.*

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THE
BLASPHEMIES
OF THE
WESTERN
NATIONS.

The Christhood which should have been the great redeeming force in the Western world, since that world specially took up the new religion, as it was named, has had in that world the saddest of all experiences. It has not only been repudiated by the nations of the West, but it has also been made the basis of the most illogical and unrighteous doctrine concerning the Redemption of the Soul. The Western Nations have been most loud in their affirmation of faith in the Christ. They have all been professedly followers of His Christhood, and have acknowledged Him to be the Head of the religious Institutions they have reared in His name. They have always sought to make His name a part of their civilization, and have thus mixed Him up with all the conditions which now exist in their very midst—conditions which are the most opposed to any state of Christhood which the soul has ever had to contend against. And they have had the effrontery to speak of such conditions as the direct outcome of the teachings of His beautiful Christhood.

Yet these very nations are at heart the furthest from the state known as that of human Christhood. All their conditions are the outcome of evil pursuits. All their ambitions are born of matter, and are circumscribed by the sense-life. All their desires are for some form of sensuous delight. They live for this world because they love not nor desire any higher life. They are very religious in the outward forms and intellectual concepts of the literalism of the Bible; but in their heart they love not the Christ nor His beautiful Christhood. For, though they profess to do homage to Him, even at the expense of the Divine Father, yet do they bow the knee to the idols of matter which they have created out of their false ambitions. They speak blasphemies with their mouths when they profess to serve Him; for by their conduct, they exalt the beast of matter within the very Sanctuary of the Soul.

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THE REASON
FOR THE
ANGUISH OF
GETHSEMANE.

Oh, Gethsemane! Gethsemane! What a sorrowful history Thou hast had where the nations have most professed to revere Thee for Thy sorrows, and to stand in awe at Thine anguish! What were those tears of blood which were said to have fallen to the ground from Thy brow!

Who were those who are reported to have witnessed such sorrow? Who were those of whom it was written that they slept whilst Thou didst agonize? Oh, the unspeakable anguish of the soul of Him who saw what lay before Him in the days of His Sin-offering!

The graves of matter yawned wide before Him into which He must descend as a human soul. The hells of sin opened wide their gates in order that He might see to what conditions He must descend. The whole Spiritual World was rent with His anguish as He prayed that it might not be necessary to descend so low as those awful human hells whose mouths had opened wide to receive and devour Him. The Heavens of pure desire and love were stricken with amazement when they first came to the knowledge of what He had purposed for the Redemption of the Children of the Kingdom, and also all the Earth's children who might care to follow them.

Then, indeed, was the Sun of the Spiritual Heavens darkened—the Flame of the Spirit within the Soul. Then, indeed, did the Moon—the mind of the Soul—refuse to give her light which she had received from the Sun—the Divine Lord. Then did the Stars from heaven fall—in the laying down of His Divine Attributes. Then were the graves of those who had been asleep opened, so that the soul of many arose from its darkness to the consciousness of Who He was and what He was about to do. Nay, those very souls who had slept during His loving ministry to them arose, until they too reached the ancient city of their Spiritual Christhood estate, so that they were able to enter into the meaning of the scene of which they were the witnesses. It was then only that they understood what His Passover meant to Him.

Oh, Gethsemane! Gethsemane! What wouldst thou not have given to have escaped the awful anguish which then tore Thy Soul asunder? The hour was the dark hour of triumph for those hells which human souls had created, whilst for Thee it was the hour of Thy dire extremity. It was the signal for the hosts of evil to marshal their strength against Thee; but Thou didst not fear to meet them all in conflict, though Thou didst shrink because of Thy purity from such an ordeal. Without a cause did they hate Thee; but their hatred thou didst bear without it even tarnishing Thy soul, or lessening Thy love towards them!

THE CHRIST'S ANGUISH.

A voice upon the midnight air,
 Where Kedron's moonlit waters stray,
 Weeps forth in agony of prayer—
 "O Father, take this cup away."

Ah, Thou who sorrowest unto death,
 We conquer in Thy mortal fray ;
 And earth for all her children saith—
 "O God, take *not* this cup away."

O Lord of Sorrow, meekly die ;
 Thou'lt heal or hallow all our woe ;
 Thy Name refresh the mourner's sigh—
 Thy peace revive the faint and low.

Great Chief of faithful souls ! Arise !
 None else can lead the martyr band—
 Who teach the brave how peril flies,
 When faith unarmed uplifts the hand ?

O King of Earth ! the Cross ascend :
 O'er climes and ages 'tis thy throne ;
 Where'er Thy fading eye may bend
 The desert blooms, and is Thine own.

JAMES MARTINEAU.

THE SON OF MAN.

The Son of Man pleased not Himself in the way that He took, but ever sought to do the Will of Him who sent Him.

The Son of Man sought not the way that he took, but found it was the ONLY WAY by which to do His Father's Will.

The Son of Man was not born unto the glory which this world gives, but for the glory of the Children of the Kingdom.

The Son of Man found that the glory of man was like the mirage of the desert, alluring Souls to their destruction.

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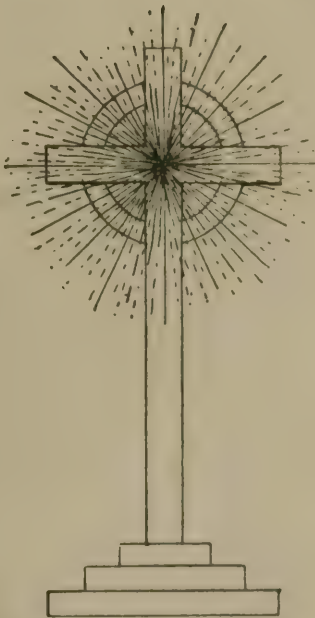
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THE HERALD OF THE CROSS.

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THE GOOD SHEPHERD.

The Lord is the Shepherd of the Sheep.

He leadeth them amongst the Green Pastures of the planes beyond the City of Jerusalem, where no wilderness is.

To refresh the Sheep of the Fold the Streams of Life flow where He leadeth ; for there are no desert places there.

The Lord Himself leadeth the Sheep where there is no dearth of spiritual pasture, nor valleys in which dark shadows blot out the vision of the Shepherd so that the Sheep wander away from the Fold.

The Lord Himself restoreth the Sheep should they err on their way to the Fold, and beareth upon His Arm those that have been torn by the wolf as they strayed from the path of righteousness. He restoreth unto the Green Pastures of the planes all who hear His Voice and answereth to His call.

For the Lord knoweth all His Sheep. He calleth them by name ; and those who hear His call and answereth to it, enter into the Sheepfold.

The Lord Himself is their Keeper. He it is who preserveth them from the wolf. And when they are foolish and wander into the wilderness, it is Himself who seeketh them.

THE CHRISTHOOD OF THE CHURCH.

THE way that the Christhood has been viewed by the Church ever since its rise in Jerusalem, is the sure testimony to the fact that those who founded it and gave to it such an interpretation of the Divine Love, were themselves children of the darkness and not of the day. That those who have professed to seek after the estate known as Christhood should have believed in a Christ who could condemn like the world in His judgments, and picture the agonies of the Soul in states of anguish, is surely one of the most astounding things in the whole history of religion. That they could view such a Christ with feelings of compunction when they read the stories where the Divine Judgments are portrayed, is surely likewise the testimony to the dark state of their own Souls. When they have read and heard concerning that Love whose greatness was supposed to have been made specially manifest in the Christhood of Jesus, that He who was the exposition of that Love could tell such awful stories as that of Dives and Lazarus, what must have they thought of Him who claimed to be the Father of Infinite Compassion and Unfailing Love? With what reverence could they speak and think of Him who could put any of His Children into conditions of such unspeakable woe?

A BASE METAL AS GOLD.

That such a view of the Christhood should have prevailed through all the ages of the Sin-offering is, in itself, a testimony to the fact that those who have professed most to interpret that Christhood, have themselves never understood even the first principles implied in such an estate. They have only sought to erect upon the planes of the world an image whose name would be that of the Christ, whilst His character would be less than many of those whom He was said to redeem by His death. They have never truly analysed the presentation of the Christhood in the four records whose pictures they have accepted as faithful portraitures. Had they done so, they might then have discovered how impossible it was that such a

picture could be the true Christhood of which the Divine Love must ever speak. For, on the very surface of the history they would have observed some strange feeling against everyone who could not understand His Teachings—feelings which found vent in frequent bitter remonstrances. They would have known that, whilst the Christhood was a state of great limitation for Him who was living it, yet that He knew in His Soul how to *feel Divinely* even towards those who had so often and so cruelly sought to entrap Him by their traditional sophistries. For, though He greatly sorrowed over the blindness of the religious leaders of His day, and would fain have not had to encounter them, yet did He never allow His sorrow to turn into anything that would mar His beautiful Christhood. His compassion was indeed towards the multitudes; but it was likewise manifest in all He did and said. And so, when the teachers of the people read to them such stories concerning the Divine Judgments, and interpret them to the people as expressions of and testimonies to the Divinity of the Nature and Mission of the Christhood found in the four records, then indeed do these teachers of the people make manifest to all who are now in the Divine Light how great must have been the darkness out of which such a delusion sprang, and continued to live and prosper all through the ages. For, even though the delusion had been born in the darkness, yet, had the light from the Divine Kingdom broken upon the Soul, then surely these teachers would long ere this have discovered the false Christ whom they have vainly professed to worship.

THE SPIRIT WHICH CREATED IT.

The very fact that such fearful things have been done in the name of that Christhood is, in itself, a testimony to the falseness of the image erected by the Churches for the world to worship. For the very spirit made manifest in the picture in the records, is that spirit which has dominated the Churches of all times, and those who have professed so loudly to follow the Christ. For the spirit in which He was said to have acted towards His enemies,

is that spirit which rules all the different sections of the Church. Yea, it is the spirit that sits upon the chief seats of the Synagogue, and rules what shall be said and done. It is the spirit of Anti-Christ seeking to dominate the Soul itself, and to make of the Christhood a picture in which the Divine Love is not the ruling factor, but rather the mere Mind which ever seeks that all peoples and all things shall bow down to it. It is that spirit which has ever sought to rule the Soul and make it its mere vassal, whilst professing to make it its king. It is that spirit which he manifested who wrote the first record from which the four Gospels were taken, when he left his Heavenly Father's Home to go into the far wilderness where he found the kind of life he desired. It is that same spirit whose presence on this Earth ages ago led the whole of the children down into the wilderness of matter, where is found the "outer darkness" for the Soul. And it is such a spirit associated with the beautiful Christhood which has made the true vision of that Christhood impossible to the Soul. For the Soul knows that such a picture of the Divine Nature and Love must be false; but, knowing not how to see the true picture, it has had to take the false. It has always mourned that the Christhood should have been associated with judgment as much as mercy, because, as the Soul rises into the higher spiritual planes, it knows that judgment is ever wrong and that mercy alone is Divine. It knows that the Divine Love is ever full and free, when the Soul is in a state to perceive the truth and to receive that Love into itself; but it has been so long kept in the darkness by those who have professed to lead it into the light, that it cannot realise within itself what it knows so well.

J. TODD FERRIER.

I LOVE THE SOUL.

I love the Soul who greatly dares,
Who rises o'er the social ban,
And from life's innermost declares
The law of God in man.

I love the Soul the path who keeps,—
Let winds blow high, or winds blow low :
Content upon the soundless deeps,
Alone with God to go.

I love the Soul who seeks a new
Heart-continent for human cheer ;
Where Ages old but paused, and drew
An ocean on the sphere.

I love the Soul whom frosts but warm,
And discords wake to music still,
Who when God breathes, "Confront the storm
Rings out the bold "I will!"

I love the Soul who when he stands,
Is like a fortress girt with towers ;
Whose will moves forth in his commands,
To arm men's hearts with powers.

I love the Soul who to his kind
Not rules, but virtues shall impart ;
Who leads men forth, at one to find
God's life and Nature's heart.

T. LAKE HARRIS.

THE TRUE AND ACCEPTABLE SACRIFICE.

WHEN it is the one ruling, never ceasing desire of our hearts, that God may be the beginning and end, the reason and motive, the rule and measure, of our doing or not doing, from morning to night ; then everywhere, whether speaking or silent, whether inwardly or outwardly employed, we are equally offered up to the Eternal Spirit, have our life in Him and from Him, and are united to Him by that Spirit of Prayer which is the comfort, the support, the strength and security of the soul, travelling, by the help of God, through the vanity of time into the riches of eternity. Let us have no thought or care, but how to be wholly His devoted instruments.

WILLIAM LAW.

THE NEW INTERPRETATION.

XVII.

THE ALLEGORY OF THE SHEEP.

There was a Shepherd who tended his flock on the planes which were nearest to the City of Jerusalem. He had come from another city where he had ministered unto his flock. In his ministry to them he had to teach them the Office of Shepherdhood ; and when they had understood it, he brought them to the planes outside that City of Jerusalem, that there they might learn what had overtaken the city : for it had been laid waste by the hand of the oppressor, and all its beautiful planes turned into a scene of desolation.

The enemy who did this was the wolf. His dwelling was in the wilderness which lay adjacent to the city, and from which he had entered the city to destroy it and all its inhabitants. For the wolf was ever the enemy of the Sheep, and also of all who were Shepherds. It sought to change the nature of the Sheep so that they might become like its own nature which had ever been that of a ravenous beast : and in order to betray the Sheep into believing that it was their truest friend, it approached them in a form like their own. It was in this way that the Sheep of the planes came to be drawn down into the wilderness of the wolf. They were betrayed by the false appearances which the wolf presented to them. They listened to its story of how the wilderness was full of all manner of things to be desired, and such as would make them wise. And since they knew nothing of any life but that which was nourished from the planes where they dwelt, they were drawn by the representation to seek out the wisdom of which the wolf had spoken, and the things which it said were greatly to be desired.

The Shepherd who brought his flock of Shepherds to minister unto these Sheep, had to leave them to return unto the City of Zion in order to pay his tribute to the King of whom he held his Office of Shepherd. He had often taken his flock of Shepherds with him when he went up to the city, so that they knew the way. And when he did not return for a long time, they set out to seek him ; and it was during their absence that the wolf approached the Sheep in the garb of a Shepherd, and betrayed them. It assumed the posture of one of the Shepherds from Zion, so that the Sheep thought they were being led by him. And it was not until they had found themselves captives in the wilderness of the wolf that

they discovered who it was who had been leading them. But it was then too late for them to return to the planes where they had pastured, because the wolf had laid those planes bare. It had destroyed all the Green Pastures where they were nourished. It had turned their beautiful home into a scene of desolation. No more were the planes visible where the rich pastures grew, for they had been turned into a very desert. No longer did the Streams of Life flow, for they had been all dried up.

The Shepherd of Zion, when he heard from his Shepherds what had taken place, was filled with great sorrow. Those whom he had trusted had left the Sheep to the ravages of the wolf. They had sought him out only because of their great love for him ; but that love he would rather have seen spent upon the Sheep. He did not rebuke the Shepherds who had loved him so ; but he asked that they would express their love for him by going back and down again to the planes, to try and attract the Sheep out from the wilderness, in the hope of rescuing them from the power of the wolf. And in order that they should do so, he told them that the full meaning of Shepherdhood was to rescue the Sheep even to the giving of the life of the Shepherd.

The story which we have given to our readers was one which the Master told to His most intimate disciples the evening prior to His betrayal. It was told by Him when He was in one of His most sorrowful hours. Those hours were much more frequent than even His nearest ones knew. They often saw what appeared to them to be unnecessary sadness and sorrow, but they knew not the reason for it. They saw Him in hours of anguish when His whole soul seemed to be shaken to its foundations, but never could quite understand the cause of it. They witnessed Gethsemane, though they knew not that it was the hour of His intensest anguish. They saw Him weep for some reason the meaning of which they could not perceive. They beheld Him bowed down with sorrow when there seemed no occasion for it. They were the silent witnesses of much ; but the most of His anguish was endured alone. He feared that they should discover Him weeping lest they should question Him as to its cause. They therefore only saw but part of that

unspeakable anguish which ever filled His Soul. And they could not gauge the terrible nature of His anguish, because it was such as they themselves had never experienced. For what they often beheld was nothing less than the agony of His Soul as He contemplated the full meaning of His Passover.

THE PURPOSE OF THE ALLEGORY.

The Allegory was given to the inner group to awaken in them memories of their own beautiful past when they served before the Lord as His Christs; and also of their loving ministry to the Children of this Earth. But it was likewise meant to awaken in them some sense of the unspeakable woe which overtook the Soul that descended from the Divine Kingdom into the Wilderness. And in the full Allegory, when that is given, it will be seen how profound were the Teachings which the Master meant the disciples to discern and to take to heart. For in that part which we have had to withhold, it will be clearly seen that the great purpose of the Allegory was to help the disciples to understand what He Himself was about to do. For the third portion spoke of the Sheep which had actually gone down into the "outer darkness." That state, as we shall presently see, was one which the disciples knew nothing of. And it was the vision that appeared to the Mind of the Master of what that state meant to the Soul which made Him shrink from entering into it. For had He not seen all that His Passover meant for Him, it could not have been undertaken. Because His many earth-lives which had to be lived in order to make that Passover a reality to His own Soul, had to be conditioned according to the state into which He had then to enter. As the "outer darkness" was the last state into which a human soul descends prior to its complete loss as a spiritual organism capable of receiving from the Divine, the Master had to have that experience. And it was the contemplation of that experience for Him which rent His very Soul asunder, and made Him cry out in the anguish of the hour, "Not my will, but thine be done." For He saw the dreadful meaning of going down into such

a state of spiritual darkness where no light from the Divine broke upon the Soul, but where only that woe was found which no tongue can speak nor pen describe. And when He saw the fearful depths into which He must go to know the full meaning of the bitterness of human guilt, it broke His heart.

THE TEACHING OF THE ALLEGORY.

The full Allegory will reveal even more. It will show how the Master meant to recover the lost Sheep. It will make manifest how He purposed to go down into that state known only to the Soul that has refused the Divine. It will teach the mind of all who read it how important it is to keep that vehicle pure and free from everything of a sensuous order. It will show how that was the meaning of the Allegory of the Feetwashing; and it will likewise show how the story of the Feetwashing was the cause of one of those the most loved leaving the inner group for a time, because he thought that it referred to him. Yea, it will tell the story of how that disciple was himself betrayed by the betrayer, until that experience nearly broke his heart. And it will reveal a depth of love in the heart of the Master which even the disciples who knew Him so intimately were unable to fathom. But most of all will it show the manner in which the Master purposed to rescue the Soul from the "outer darkness." And, when the full story is told, then may those wonder who last saw Him in the hour of His supreme anguish. And it will then occur to them that they have indeed been as those who slept, that the meaning of His Passover should have been so long lost to their vision.

WHAT MEN MAY BEHOLD IN IT.

The Allegory will therefore have a meaning more profound than even those have dreamt of who have affirmed that the Christ took upon Himself the burden of human guilt. They may not understand how He did so, because none of the Churches can tell them what was the nature of His Sin-offering. They may not quite understand how He could enter into so many bodies and live as a human Soul amongst men, sinning as one of them,

though ever seeking for the realisation of the Divine ; but to understand how He did this is less difficult than to understand how He became the Christ. And when the full history of His beautiful Christhood is written, then will it be seen how it was possible not only to become the Christ, but also the Sin-offering. And when the pure mind beholds Him in His Sin-offering, it will know how very real this Sin-offering became to Him. For it will see Him wrestling with it to master and destroy its dominion over His flesh. And the heart who can understand Divine things will learn what it meant for Him to descend from the estate of Christhood to the various states into which human souls had fallen. Nay, they will behold how He loved, and that it was in a sense in which the pure and sinless Christhood could not make manifest because of its very purity. For the Divine Love could never show itself ; because it is of the very nature of the Divine that He cannot reveal Himself. What is meant by seeing and understanding the Divine is the realisation *within* the Soul of the Divine Presence. There only can the Divine be ever seen and known ; and only by those who have risen out of the bondage to matter on to the Kingdom of the Divine. And, when a Soul rises on to that Kingdom, it *knows* the Divine.

THE DIVINE WARNING TO THE SOUL.

The Allegory had also in it a passing reference to one of the disciples. It had in it a warning to him not to allow the Mind to carry him away. It spoke to him of how the way of the Mind was ever ready to assume that it was the Shepherd of the Sheep. It pointed out to him how one had gone out from them into the "outer darkness" through allowing the Mind to have dominion over him. It spoke to him in terms of love that he might understand and avert the grave danger. It told him how one had once been of the Fold when dwelling on the Celestial Kingdom, but had gone out from it because of the love of the Mind. It showed to him what was meant by the Mind turning into a wolf, by descending into such conditions of matter as would change its whole nature

It also informed him how that change took place. And then it showed him how to overcome the danger by washing the Mind from everything of a sensuous order, that it might allow the Soul to function on the Divine Kingdom. And when that disciple heard the story in which his own history was told, it melted his heart towards the Master so that he sought to understand more of the deep things of which the Master spoke. But it was then too late for him to receive from the Master all that He would have loved to impart, because the hand of the betrayer was upon them, and the hour had come in which they had to separate.

DEEP AND MYSTERIOUS SAYINGS.

In the full interpretation which the Master gave of the Allegory there were many deep and mysterious references to some of those who had followed Him during His ministry. These references related to the purpose of His going away. They were of such a nature that only two of the disciples were able to understand them so as to grasp the significance of His Passover. In these references He spoke of Himself as the Magdalene, by which He meant *the abandoned one*. And it was this reference to one of the *states* into which He would have to enter that caused the term to be preserved by St. John, and embodied in the Logia. But the term was taken by the betrayer and put into the first written account of the Master's life which he gave to the early Church as an authentic account of the Life and Teachings of Jesus, and associated with the name of a pure and beautiful Soul.

But there were many other terms of which He made similar use so as to destroy the meaning of the Christhood for the Soul. For all these profound terms, or rather, Sayings, contained within themselves such clear evidence of the meaning of the Christhood and the Passover, that the Soul would have discerned the inner purpose, had not the betrayer destroyed their meaning. And it was through his infamous conduct that the Christhood has been obscured all through the ages

which have had emblazoned upon them the Name of the Christ. And thus was the Soul deprived of its vision through the evil wrought by him who came into this world to defeat the mission of the Christhood.

THE VISION OF GETHSEMANE.

The full interpretation will likewise present to the Soul what it meant for the Christ to know that the betrayer would do these things. For in the vision of His Passover He was permitted to witness what the betrayer had purposed as soon as he could find the Sacred Sayings which he wanted for his use. In that vision the Christ saw him destroying the beautiful allegories, and building them up into the idea of an outward kingdom of which the Master would be made the Head. He saw the rise and progress of the early Christian Church until He could endure no more. But what most affected Him was the repudiation of His sublime Sayings. And thus was the vision heart-rending.

Who could measure the depth of His sorrow as He beheld Paul come upon the scene with His Astral Mirage? Who could fathom the anguish of His Soul as He witnessed the triumph of the sensuous interpretations of His Divine Teachings? Who could paint in any language what it cost Him to behold these things?

Oh, Gethsemane! Gethsemane! Thine anguish was never told; nor could it be ever told! That which the Son of Man then saw could be understood only by Himself.

But the Christ even then loved Paul. He smote upon His breast; and He cried out in the hour of such bitter sorrow, that He fain would that such a cup had passed from Him. Nay, to the one who so cruelly betrayed Him to those who could not understand His beautiful ministry, even unto Him did His Soul go out in love. And he prayed that he too might be reclaimed, and become again as one of the Fold, when the Passover was accomplished.

And thus did the Master end His interpretation.

J. TODD FERRIER,

THE WAY TO THE DIVINE.

(From the "*Bhagavad-Gita*.")

Whoever serve Me—as I shew Myself—
Constantly true, in full devotion fixed—
Those hold I very holy. But who serve—
Worshipping Me the One, the Invisible,
The Unrevealed, Unnamed, Unthinkable,
Uttermost, All-pervading, Highest, Sure—
Who thus adore Me, mastering their Sense,
Of one set mind to all, glad in all good,
These blessed souls come unto Me.

Yet, hard

The travail is for such as lend their minds
To reach th'Unmanifest. That viewless path
Shall scarce be trod by man bearing the flesh !
But whereso any doeth all his deeds
Renouncing self for Me, full of Me, fixed
To serve only the Highest, night and day
Musing on Me—him will I swiftly lift
Forth from life's ocean of distress and death,
Whose soul clings fast to Me. Cling then to Me !
Clasp me with heart and mind ! So shalt thou dwell
Surely with Me on high. But if thy thought
Droops from such height ; if thou be'st weak to set
Body and soul upon Me constantly,
Despair not ! give me lower service ! seek
To reach Me, worshipping with steadfast will ;
And, if thou canst not worship steadfastly,
Work for Me, toil in works pleasing to Me !
For he that laboureth right for love of Me
Shall finally attain ! But, if in this
Thy faint heart fails, bring Me thy failure ! find
Refuge in Me ! let fruits of labour go,
Renouncing hope for Me, with lowliest heart,
So shalt thou come ; for, though to know is more
Than diligence, yet worship better is
Than knowing, and renouncing better still.

Near to renunciation—very near—
Dwelleth Eternal Peace !

Who hateth nought
Of all which lives, living himself benign,
Compassionate, from arrogance exempt,
Exempt from love of self, unchangeable
By good or ill ; patient, contented, firm
In faith, mastering himself, true to his word,
Seeking Me, heart and soul ; vowed unto Me,—
That man I love ! Who troubleth not his kind,
And is not troubled by them ; clear of wrath,
Living too high for gladness, grief, or fear—
That man I love ! Who, dwelling quiet-eyed
Stainless, serene, well-balanced, unperplexed,
Working with Me, yet from all works detached—
That man I love ! Who, fixed in faith on Me,
Dotes upon none, scorns none ; rejoices not,
And grieves not, letting good on evil hap
Light when it will, and when it will depart—
That man I love ! Who, unto friend and foe
Keeping an equal heart, with equal mind
Bears shame and glory ; with an equal peace
Takes heat and cold, pleasure and pain ; abides
Quit of desires, hears praise or calumny
In passionless restraint, unmoved by each ;
Linked by no ties to earth, steadfast in Me—
That man I love ! But most of all I love
Those happy ones to whom 'tis life to live
In single fervid faith and love unseeing,
Drinking the blessed Amrit of my Being !

TRANS. BY SIR ED. ARNOLD.

“When thou comest into oneness with God, know this as a true sign ; thou wilt then be moved only by love, simplicity and lofty emotions ; thy soul and heart will dominate thy head ; nothing but what is true and simple will delight thee.”

THE SIGN OF HIS MISSION.

THE very name of the Christ meant the Sin-offering.

It has never been understood by those who have tried to discover its origin. It was the name always given to a Celestial Soul who undertook to descend from that estate for the purpose of Redemption to some system. It was the name given to the SIGN OF THE CROSS when He decided not only to seek for the members of His own system who were lost in this cosmos, but to also descend into those states now spoken of as hells, which were the outcome of the descent of the human races into the animal kingdom. For the very word itself in the Greek characters implies the meaning of the Sin-offering. And they likewise show how that Sin-offering was to be accomplished. They were the terms which were in vogue during the early Hebrew days amongst those who were Celestial Souls ; and they used some of them to imply the descent of the Soul into conditions of matter. They were also used by them to indicate a state in which that which was Celestial was exterior to the Soul. Because when the Soul goes down into the condition of matter, that part which is Celestial must be withdrawn. And those Souls whom we have so often spoken of as the Children of the Kingdom, were familiar with the inner meaning of the signs, though they also lost that meaning in their further descent into material conditions. And they were so long in bondage ere they were first awakened by the visit of one whom the Lord had sent unto them, that they never regained the innermost meaning again. But the use of the terms was continued in the schools founded for the study of the Mysteries, until they became mere occult signs.

THE RESULTS OF OCCULTISM.

When that happened all the inner sense had fortunately been lost. Had it not been lost, then even the Sin-offering would have gone the way of all the other Mysteries. But though in the Early Church the Sin-offering was misunderstood, yet there was left the element of *faith in the fact* that some such offering had been made

by the Christ laying aside His glory, and descending unto the estate of sinful man. But it was never understood how He did that, nor in what real relation He stood to humanity as one of them. And it was this imperfect view, caused through the false picture given by the betrayer, which always prevented anyone from discovering wherein lay the real nature of the Sin-offering. Yet had the occult schools been able to discern it, they would have associated it with their philosophy of the Soul itself, until the whole purpose for which it was made was lost to the Soul. For, by the purely occult method of viewing truth, the inner sense becomes lost ; and too often does it happen that where the inner sense has, been found, it has had given to it only an earthly and planetary meaning. And thus would the Sin-offering have come to have an interpretation such as that philosophy has given even to the Christhood itself. For it has made His birth into a solar myth, and His beautiful Christhood into a mere passage of the Planet through the signs of the Zodiac. It has degraded all His wonderful history into a mere solar story of the Planet as it began its career and went through its functions of evolution, as interpreted by that philosophy. The Christhood itself came to have no other meaning than the doctrine of the Logos. And the doctrine of the Logos as interpreted by that school was nothing more nor less than the gross materialisation of the Divine expression on the Spiritual Heavens. Thus have all the meanings of the Christhood been brought down into the mere embodiments which that philosophy has created as the outcome of its occult origin, until there remain for it nothing of a spiritual order in the terms in which the Christhood was expressed.

THE BEAUTIFUL MEANING OF "CHRIST."

The very word Christ stands for the one who has been sent from the Divine Kingdom on a Mission of Redemption. The first term is the sign of that mission, whilst the second is the sign of those for whom the mission is to be undertaken. The latter was the sign of him who became

the betrayer, when he dwelt upon the Celestial Kingdom. The third sign was that of the Christ Himself when the betrayer knew Him on the Celestial Kingdom ; and in that sign there was present the double cross, to indicate the Office of a Christ. Then there followed that other sign whose presence made the term full of profound meaning for the Soul who undertook the mission of a Christ ; for when the letter S, as written by the Greeks, appeared in any name, it implied the presence of the Divine Spirit. And then to crown all the other signs there followed one which spoke of unspeakable loss to Him who became the Christ, for it represented the loss to Him of the Divine consciousness. For the Greek *Tau* was originally that of the sign where matter is represented as seeking to dominate the Divine purpose. And its presence in the word shows what the Office of the Cross meant for Him who gave Himself up unto so great a service for fallen Souls. It spoke of the loss to Him of the Celestial part of His nature when it represented the Soul of Him who bore the name descending into such conditions of matter as would make Him like those whom He came to rescue from its power. And thus the full mission of the Christhood is contained in the very name of Him who bore it. First it was the Divine Life expressed in the form of the sign which is like a twofold triangle ; then it showed how that Divine Life had become abused ; it then spoke of the Office to which that one would be appointed who sought to restore to its original condition any system that might have fallen into a state of darkness such as is indicated by the second sign ; then it revealed how the Divine Spirit would be present in Him who undertook the mission of restoration ; and then it spoke in terms whose meaning are beyond translation, of what would be the history of the Soul who went down into such conditions on such a mission of Love. But it was only when all the terms were united, that the beautiful meaning which the word Christ contained, was seen. For it was the name given only when the one Sent had Himself been on the Divine Kingdom. And in giving it to Him the Church

little knew that it was giving Him the title of one who had been on the Divine Kingdom. For, the Church gave Him the title of the very mission on which He came, viz., to rescue those souls who had fallen into conditions of matter. Yea, it did even more when it made Him the Sin-offering for them, by giving to Him the title. Nay, even more did the Church do in its ignorance, as if by some strange over-ruling Providence, when it gave to Him the SIGN OF THE CROSS—a sign which had been His own on the Celestial Heavens ages before He came down on to the planes of matter to rescue His Brethren from the dominion of matter.

J. TODD FERRIER.

“ The world sits at the feet of Christ,
 Unknowing, blind, and unconsolated ;
 It yet shall touch His garment's fold,
 And feel the heavenly Alchemist
 Transfer the very dust to gold.”

THE SOUL'S VISION.

O heart of mine, keep patience !—looking forth,
 As from the Mount of Vision, I behold,
 Pure, just, and free, the Church of Christ on earth,—
 The martyr's dream, the Golden Age foretold !
 And, found at last, the mystic Graal I see
 Brimmed with His blessing, pass from lip to lip
 In sacred pledge of human fellowship ;
 And over all the songs of Angels hear,—
 Songs of the Love that casteth out all fear,—
 Songs of the Gospel of Humanity !
 Lo ! in the midst, with the same look He wore,
 Healing and blessing on Gennesaret's shore,
 Folding together, with all-tender might
 Of His great Love, the dark hands and the white,
 Stands the Consoler, soothing every pain,
 Making all burdens light, and breaking every chain.

WHITTIER.

MYSTICISM AND OCCULTISM.

"Between Mysticism and Occultism is this distinction, one of high importance in view of their modern revival. They refer to two different regions of man's fourfold system.

Occultism deals with transcendental *physics*, and is of the intellectual belonging to science.

Mysticism deals with transcendental *metaphysics*, and is of the spiritual belonging to religion.

Occultism, therefore, has for its province the region, which, lying between the body and the soul is interior to the body but exterior to the soul,—that is to say, the "astral"; whilst Mysticism has for its province the region which, comprising the soul and the spirit, is interior to the soul, and belongs to the Divine."

E. MAITLAND, B.A.

THE BELT OF BLOOD.

"Do not ask me such deep questions just now, for I cannot see clearly, and it hurts me to look. The atmosphere is thick with the blood shed for the season's festivities. The Astral Belt is everywhere dense with blood. My Genius says that if we were in some country where the conditions of life are purer, we could live in constant communication with the spiritual world. For the earth here whirls round as in a cloud of blood like red fire. He says distinctly and emphatically that the salvation of the world is impossible while people nourish themselves on blood. The whole globe is like one vast charnel-house. The magnetism is intercepted. The blood strengthens the bonds between the Astrals and the Earth This time, which ought to be the best for Spiritual Communion, is the worst, on account of the horrid mode of living. Pray wake me up! I cannot bear looking; for I see the blood and hear the cries of the poor slaughtered creatures."

ANNA B. KINGSFORD, M.D.

STANDING IN THE SPIRIT.

IT is a joy to find those who will receive and give forth the utterances of the Spirit as He labours to bear witness to the unknown (not unknowable) riches of the wisdom and love of God. Of course those who look at Truth from a natural and not a spiritual standpoint, see danger always, because to them Truth is something outside themselves, of which they may lose hold. If, on the contrary, we stand "in the Spirit," we shall necessarily recognise the Holy Spirit as the absolute Lord, and shall shrink from no consequences, form no misjudgments, that may accompany an utterance of His message.

I am feeling with intense conviction the power of a clear perception. Why should we be content to work in a hazy fog when we hear "Awake, thou that sleepest, and Christ shall give thee light"? The most practical occupation in the world is to make clear our vision of *principles*. A principle clearly conceived becomes an active power; we become "one with" it; it consubstantiates us unto itself; we become in that clear vision "one with" the Spirit, Who is the life of all substance. Hence our wisdom is to seek the Kingdom of God, the underlying truth of things; and the more we are full of light, *i.e.*, of the vision of truth, the more energetic we necessarily become in lovingkindness. Seek light and you will love; you will not merely be making *efforts* to love, but will rather recognize the *necessity* of loving; you will stand in the higher nature, which *is* Love. The words of St. John the Baptist always come home to me in dealing with revealed Truth; we are but "voices"—He is the speaker, and He is the subject matter.

R. W. CORBET, M.A.

"The spirit of love does not want to be rewarded, honoured or esteemed; its only desire is to propagate itself, and become the blessing and happiness of everything that wants it."

JACOB BOHME.

AN APPEAL FOR PITY.

BUT the spiritual Empire of Pity cannot be limited to the region of man alone ; it must extend wherever suffering is ; it must embrace all living things ; it must conquer and enfold the universe. And now, in this new age, its borders are being enlarged. Pity is whispering into the hearts of men a new story of her beautiful kindness ; of her tender ministry of peace—the story of *compassion towards all things that live and suffer pain* ; and man, in his most divine moments when the clamours of lust and appetite are stilled, must perforce listen ; and though to-day his ears be dull and his understanding closed, after many days and many sorrows he will hear and understand.

Man still inflicts perpetual suffering on those weaker creatures that are placed unreservedly in his power. He hunts and kills them with exquisite delight, and their fears and agonies only serve to increase his pleasure ; he breeds and slaughters large numbers of them that he may be gratified with the smell and taste of their roasted flesh. He thinks his God has created them for his special pleasure and to serve him as food, and that he is therefore performing the will of his God in doing them violence, and so he kills and eats, and Pity waits and watches.

And now, in this topmost age of evolution, man, in the midst of lust and hatred, and violence, and slaughter, is groping, yet with a more certain step, for a fuller understanding and expression of that Perfect Love which he has always worshipped but not comprehended. And Pity, gentle Herald of that Love, is saying to those whose hearts are prepared by the chastening of many sorrows—"Not only thine own kind, O man ! but these despised creatures are also mine. Through the long ages of pain and sorrow grim cruelty has held them in bondage, yet are they my little ones, and I have watched over them awaiting the hour of their deliverance ; and for thee, O tender-hearted and compassionate one ! that hour has come ; kill not, neither do thou eat the fruit of

violence, but protect all creatures with kindness, regarding nothing as mean and contemptible : I who am Pity speak this unto thee ! and Pity is wise, yea, Pity understands."

Blessed is he who stills the brutish voice of desire within him, and follows the gentle pleading of Pity, knowing that desire is selfish, and that Pity is Divine.

JAMES ALLEN.

(*From the Bryngoleu Cookery Book.*)

SALVATION BY LOVE.

(From "*The Selfless Love.*")

O have you found the Love, the one, the pure,
The self-abandoning, the all unbound
By any thought or love of self?

Then know the holy truth ; thy character,
Thy manhood, the salvation of thy soul,
Thy substance as an all enduring force,
Yea, thine existence as a living thing
Of positive or self sustaining power,
Depend upon thy faithfulness to Her.

When tender to thy love thou art a child ;
When faithful to thy mate thou art a man ;
When loyal to thy queen thou art a Knight
Armed with the sword her hand hath put on thee ;
When, strong and valiant, laying low in death
The base, unworthy foes of Love the One,
Thou art a hero, conqueror over all
The evil things that seek to slay thy soul.

One, once a victor in the fight with self,
Thou art made perfect through the conflict, and,
Bathed in the gore of the infernal beast,
Thou art invulnerable evermore
To any power that would destroy thy soul ;
And strong in Her the one omnipotent,
Thou art henceforth unconquerable, raised
Beyond the sphere of any vile assault.

JAMES MCBETH BAIN,

MAN'S DEGRADED HABITS.

With respect to animal diet, let it be considered that taking away the lives of animals, in order to convert them into food, *does great violence to the principles of benevolence and compassion.* This appears from the frequent hard heartedness and cruelty found amongst those persons whose occupations engage them in destroying animal life, as well as from the uneasiness which others feel in beholding the butchery of animals.

DAVID HARTLEY, M.D.

That mankind in the present stage of *polished* life act in direct violation of the principles of justice, mercy, tenderness, sympathy and humanity, in the practice of eating flesh, is obvious. To take away the life of any happy being, to commit acts of depredation and outrage, and to abandon every refined feeling and sensibility, is to degrade the human kind beneath its professed dignity of character ; but to *devour* or eat any animal is an additional violation of these principles, because it is the *extreme* of brutal ferocity. Such is the conduct of the most savage of wild beasts, and of the most uncultivated and barbarious of our own species. Where is the person who, with calmness, can bear himself compared in disposition to a lion, a hyena, a tiger, or a wolf? And yet he is exactly similar in his disposition.

GEO. NICHOLSON.

It is significant of the latent and secret consciousness of the *unspiritual* nature of the products of the slaughter-house even in the Western World, that in the "liturgies" or "for the services" of the Christian Churches, wherever food is prayed for, or whenever thanks is returned for it, there is (as it seems), a natural shrinking from mention of that which is obtained only by cruelty and bloodshed ; and it is the "Kindly fruits of the earth" which represent the legitimate dietary wants of the petitioners.

HOWARD WILLIAMS, M.A.

THE BUDDING OF THE FIG TREE.

Wherefore, then, saith the Lord that the budding of the Fig-Tree shall foretell the end?

Because the Fig-Tree is the symbol of the Divine Woman, as the Vine of the Divine Man.

The Fig is the similitude of the Matrix, containing inward buds, bearing blossoms on its placenta, and bringing forth fruit in darkness. It is the Cup of Life, and its flesh is the seed-ground of new births.

The stems of the Fig-Tree run with milk : her leaves are like human hands, like the leaves of her brother the Vine.

And when the Fig-Tree shall bear figs, then shall be the Second Advent, the new Sign of the Man bearing Water, and the manifestation of the Virgin-Mother crowned.

For when the Lord would enter the holy city to celebrate his Last Supper with His disciples, He sent before Him the Fisherman Peter to meet the Man of the Coming Sign.

"There shall meet you a Man bearing a pitcher of Water."

Because, as the Lord was first manifest at a wine-feast in the morning, so must he consummate His work at a wine-feast in the evening.

It is His Pass-Over : for thereafter the Sun must pass into a new Sign.

After the Fish, the Water-Carrier ; but the Lamb of God remains always in the place of Victory, being slain from the foundation of the world.

For His place is the place of the Sun's triumph.

After the Vine the Fig : for Adam is first formed, then Eve.

And because our Lady is not yet manifest, our Lord is crucified.

Therefore came He vainly seeking fruit upon the Fig-Tree, "for the time of figs is not yet."

And from that day forth, because of the curse of Eve, no man has eaten fruit of the Fig-Tree :

For the inward understanding has withered away, there is no discernment any more in men. They have crucified the Lord because of their ignorance, not knowing what they did.

Wherefore, indeed, said our Lord to our Lady:—“Woman, what is between Me and thee? For even my hour is not yet come.”

Because until the hour of the Man is accomplished and fulfilled, the hour of the woman must be Deferred.

Jesus is the Vine; Mary is the Fig-Tree. And the Vintage must be completed and the wine trodden out, or over the harvest of the Figs be gathered.

But when the hour of our Lord is achieved; hanging on His Cross, He gives our Lady to the faithful.

The chalice is drained, the lees are wrung out: then says He to His Elect:—“Behold thy Mother.”

But so long as the grapes remain unplucked, the Vine has nought to do with the Fig-Tree, nor Jesus with Mary

He is first revealed, for He is the Word: afterwards shall come the hour of its Interpretation.

And in that day every man shall sit under the Vine and the Fig-Tree; the Dayspring shall arise in the Orient, and the Fig-Tree shall bear her fruit.

For, from the beginning, the Fig-leaf covered the shame of Incarnation, because the riddle of existence can be expounded only by him who has the Woman's secret. It is the riddle of the Sphinx.

Look for that Tree which alone of all the Trees bears a fruit blossoming interiorly, in concealment, and thou shalt discover the Fig.

Look for the sufficient meaning of the manifest universe and of the written Word, and thou shalt find only their mystical sense.

Cover the nakedness of Matter and Nature with the Fig-leaf, and thou hast hidden all their shame. For the Fig is the Interpreter.

So when the hour of Interpretation comes, and the Fig-Tree puts forth her buds, know that the time of the End and the dawning of the new Day are at hand,—“Even at the doors.”

DR. ANNA BONUS KINGSFORD.

EDWARD MAITLAND, B.A.

(From the Perfect Way or the Finding of the Christ.)

EDITORIAL NOTES.

HOW
THE CHRIST
BORE OUR
SINS.

The Sin-offering which the Christ came into this world to accomplish was of a nature little understood. Men have read into it many meanings, all of which are more or less derogatory to the Divine Love. They have felt that there must have been something to accomplish, but what it was they have never known. And when they have sought for an explanation from those who profess to know, they have been informed that the Divine Love demanded that the Christ should suffer for them. But when they have inquired as to the nature of His sufferings, they have not been enlightened; because those who have professed to interpret the Divine purpose have themselves been as men who grope in the darkness. They have built up their various schools of interpretation, yet have had no true and reasonable explanation to give to the Soul who sought knowledge of that most mysterious event. They have all differed as to the nature of the Sin-offering, but agreed that it had to be offered to the Divine. They have all sought to put their own interpretation into the few passages which indicate that the Master purposed to offer Himself in some way for the redemption of the world, but every one of their interpretations lacks the knowledge for which the Soul seeks. They are all of them the outcome of their own false views of the Divine Love and the true nature of the Christhood, and so only give to the Soul interpretations which are at once an insult to the Divine Love and to the nature of the soul itself. For when they insist that the Sin-offering was something demanded by the Divine Love, they change the entire nature of the Divine into a nature such as is met with upon this cosmos, in which there is no true love, nor mercy, nor compassion, nor even pity, though these holy and beautiful terms are made use of to denote certain conditions of men and women.

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THE
DURATION
OF THE
SIN-OFFERING.

The Sin-offering of the Christ was such as not even the scholars of the various religious communities have ever dreamt. It began where they think it was finished, and it has continued until this age. They closed the action by assuming that the offering was completed when Jesu-

was said to have died, whereas the action only then began which took Him out of His Christhood estate that He might descend into the lowest depths of human woe, there to taste the cup of bitterness where the soul not only sins but descends into that awful state of the "outer darkness." For the action of the Christ in what has been termed the Garden of Gethsemane, was that of the divestment of His Holy Christhood. There He laid aside not only the glory which He had with the Father, but also the glory of that pure Divine estate known as the Christhood. And, in doing so, He gave Himself to live lives of pain and anguish born of those low desires which are the fruit of all who seek the life which matter gives, that He might verily know by the most bitter experience all that men and women pass through. In doing this He lost the sense of that Divine Presence which had been His constant companion; for as He went deeper and deeper into the darkness of the hells which men and women had fashioned for themselves, the light of His Soul grew dimmer. And so as He passed over from the Kingdom of Christhood to those conditions, His whole being cried out in agony, for He at once began to feel the pain of the unspeakable shame of having sin laid to His charge.

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THE MAN
OF
MARRED
VISAGE.

The Sin-offering was therefore a very real thing to the Master. It was no momentary experience, but has taken Him down the ages since His Christhood. It filled His many lives with unspeakable anguish. Never did He know real joy such as men and women seek. Never was He able to understand why He should be so sad and sorrowful. Never could He see the meaning of this life. He was always as one from whom men and women hid themselves, though He attributed their action to causes which He was not allowed to see. The vision of the prophet was realised by Him in a sense beyond all that the prophet could ever have pictured; for He became as one whom even the Lord had forsaken; as one afflicted strangely without cause; as one who was the embodiment of the marred visage; as one who hid Himself from men. He was indeed the Man of Sorrows well acquainted with grief. Yea, He it was who sorrowed as no other man sorrowed; for His lives were hateful to Him. He loved only the Divine life; but He could find nothing of the Divine in the wilderness where He poured out His very

Soul unto death. For in that wilderness He found only those evil things which the enemy of the soul had fashioned to afflict it, and to thus prevent it from finding its way out and back to the Divine.

In that wilderness did He make His Soul an Offering for Sin.

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THE
WILDERNESS
AND THE
ABYSS.

The necessity for the Sin-offering was occasioned by that wilderness. It had been created a wilderness for the very purpose of making the evolution of the Soul impossible. It was made to girdle the City of Jerusalem—the whole system known as the Earth. It encompassed it round so that none might pass from its planes. It was the outcome of evil, and it has wrought evil all its days. We now speak of the Astral Plane where are engraven every possible false image of the Soul and of its relation to the Divine. It is that kingdom whose dominion is spoken of in the Apocalypse as reigning over all nations. It is the abyss where dwell the beast of sensuality and the dragon of desire. It is the fearful pit into which are cast those who work abominations. It is the lake which ever burns the Soul that goes there, because all its images are begotten of desire. And into that fearful wilderness had the Son of Man to descend from His beautiful Christhood in order to know what it meant for the Soul to pass through it on its way to the Divine. For He took not upon Himself the nature of Angels, but that of a fallen humanity, so that He might verily know all the bitterness which life in that wilderness imparts to the Soul. And in those lives did He enter into it and combat all its wild beasts, and overcome such as attacked Him in His various lives. But the scars of the conflict were always left so deeply engraven upon Him that He never desired again to enter into the same conflict. And in this way did He pass from life to life, in each of which He overcame all the evil that had been given Him in His body, and thrust upon Him by the conditions in which He was placed.

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THE
ORIGIN
OF THE
SIN-OFFERING.

The Sin-offering was the outcome of the betrayal of this world and all its children. It was born from the Divine Love which filled the heart of Him who became it. It was not however the desire of the Divine that He should

descend into the wilderness, for that act involved the Soul in the gravest danger of being destroyed. For He was too much beloved to be thrust into such a dangerous task. But there were those whom He loved dwelling in that wilderness, Souls who had once been of His own Fold, Souls who had once known the glory of Christhood, but who had lost it in their endeavour to save the children of the Earth. These Souls were those the Christ always spoke of as His own Sheep. They had been with Him on the Celestial Heavens serving before the Lord. They had been asked by Him to go down to the planes of Jerusalem to Shepherd the Sheep who had found their way thither from the "city of desolation" in search of the Divine. And these Souls had performed their beautiful ministry as the Christs in what has been spoken of as the Golden Age, but had had the misfortune to be also drawn into the wilderness through the deception practiced upon them by the wolf. They were thus even as the children of this earth for ages. They were lost, and had to be sought out until found if they were to be rescued. For in the wilderness were no Streams of Life to refresh their parched Souls, nor Green Pastures to nourish them from the Divine. They must perish unless found.

And so He who had loved them and made them into a Fold on the Divine planes, must needs seek them out. He must needs make his Soul an Offering for Sin so as to destroy the power of the wolf over the Sheep. And, in making that Sin-offering, He must needs go down into Samaria, the land of the outcast, whose inhabitants were accounted even as the dogs—which was the sign of degradation. Nay, He had even to traverse the land of those who were accounted as the deceivers of men, and know the awful bitterness of sin when it draws down the Soul into the "outer darkness." For only in this way could He see and understand why His beloved ones should remain captive in the wilderness. And, as He went deeper and deeper into the dark labyrinth, He grew more and more like one of His beloved, until He was even as themselves. And so He bore on His own body the marks which the evil images of the wilderness made upon Him as He lived His various lives, until His very Soul was so much seared by the sorrow which these images gave Him, that He could never rejoice like any other human Soul. For in this did He make Himself the Man of Sorrows, that no Soul ever had such sorrow as His.

BEHOLD,
ITS
PROFOUND
ANGUISH!

The Sin-offering has thus a meaning whose nature is even more profound than any which the various schools have succeeded in building upon it. It goes down into the very depths of human woe in visiting those hells of which the creeds speak, though the Church has forgotten that the affirmation was ever made. It was an Offering for Sin in a sense worthy of Him who made it, for by such a means only could the depth of His love be made manifest. It was not a Sin-offering made unto the Divine, which would have destroyed the very nature of Divine Love to have accepted for mankind. It had nothing in it that could reflect in any way upon the Divine Mercy, nor present in some false way the meaning of Divine Righteousness. It was an Offering for Sin in that He offered up His very Soul to become the buffet of all those evil images which dwelt in the wilderness, whose presence made impossible the return to the Divine of those Souls whom He knew as His own Fold, and also all the other Souls upon the Earth. It was thus in the truest sense an Offering for Sin, and not simply some phantasmagoria in which there could be no reality for Him. For the Sin-offering was terrible in its nature as it bore Him ever lower and lower into the hells of human passion. It was like a fire kindled within His Soul whose burning was the sign of the unspeakable conditions into which he had fallen. It was the fire that seemed never to be quenched, the Gehenna of the Soul. It was the "Field of Blood" which the betrayer purchased with the means given unto him to betray the Christ. For the Field of Blood, as it was afterwards named, was the field wherein lay the Sepulchre in which they buried the Soul (not the body) of the Christ. And so the Sin-offering has had a history little dreamt of as men and women have continued to generate their evil thoughts, whilst professing to see in the Christ an Offering for Sin. It has had a history which no man could understand, save it were given unto Him to share in some manner that unspeakable shame and sorrow. Nay, so profound was the meaning of that Sin-offering, that every life assumed by the Christ had to be a life which was covered with reproach. For the Sin-offering made Him such that no one could ever understand Him, His sorrow for sin, and His share in it. For whilst His very Soul shrank from contact with sinners, yet was it driven by the necessities of the Sin-offering to have some share

in their guilt. And since they could sin in ways which He could not, they accounted Him as one who was not what He seemed. For His Soul revolted against the very thought of being numbered with those who loved to do evil.

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WHO
CAN
UNDERSTAND
IT ?

The Sin-offering can only be understood by such Souls as have known the glory of Christhood in past ages. Only they who have felt the Divine joy of knowing the Divine, and of serving before Him, can even dream of the depth of sorrow which was the portion of Him who offered His Soul to the Astral World to become its victim. For, unless the Soul has known the meaning of Christhood, it is impossible that it can ever understand the nature of the Sin-offering. The Soul views its meaning from its own standpoint ; and if that standpoint be only of a very limited vision, the Soul will not be able to apprehend the meaning of the things which it sees. And thus is it that the Sin-offering of the Christ will only be understood by such as have known the estate of Christhood, though they may yet be far from that state in the wilderness. And for them was that Sin-offering made that they might be able to see and understand its meaning, and learn from it how to find their way back to the Divine by the *new path* which He has opened up in the wilderness. For them did He lay down His life that He might take it up again and receive them back unto Himself. For this purpose came He into this cosmos that He might destroy him who had the power of Soul-death—The Astral Plane. For this end was He born into His many sad lives that He might endure the burden of those evil forces which exist to tempt the Soul from the path.

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THE
PURPOSE
OF HIS
SORROW.

The Sin-offering is now completed. He who gave Himself as an Offering for Sin has overcome the Astral Kingdom of evil images. He has seen of the travail of His Soul. He has triumphed over all those forces which sought to make His Soul their servant and their slave. He has made Himself of no reputation, because He has ever sought only to do the Divine Will. He has endured the contradiction of sinners, so that they might at last come to know

Him as their Friend. He has made His grave with the wicked, that all who seek Him may find Him ready to help them to overcome. He has known the path of those who go down into deep waters, that He may be able to afford them succour. He has seen the day of sorrow, that His Soul may wipe away the tears from the eyes of those who weep to return unto Zion. He has been across the desert and knows how little Water of Life it affords the Soul as it journeys to Zion, and is thus even able to pour out of His own Soul's fulness to refresh those who are athirst. He has trodden the Wine-press alone, and of the Children were there none to help Him ; but He trod out the Vintage so that only His own garments might be sprinkled with the fury of the hate of those evil creatures which ever lie in wait for the Soul.

The Sin-offering may not be now further unfolded. It is too awful to unveil to any but those who may have known something of the meaning of Christhood. But the day is near when the full story of that Sin-offering will be given to all who are able to receive it.

THE DISCIPLE TO THE MASTER.

Man of Sorrows, and acquainted
 With our griefs, what shall we say ?
 Never language yet hath painted
 All the woes that on Thee lay.
 Had I seen Thee clothed in weakness,
 Bearing our reproach with meekness,
 To attend Thee day and night
 Would have been my heart's delight.

.....
 Oft to prayer by night, retreated,
 See Him from all search withdrawn ;
 Tearful eyes and sighs repeated,
 Witnessed still the morning dawn.
 There, where He made intercession,
 I had poured forth my confession,
 And where for my sins He wept,
 Praying, I the watch had kept.

J. LA TROBE.

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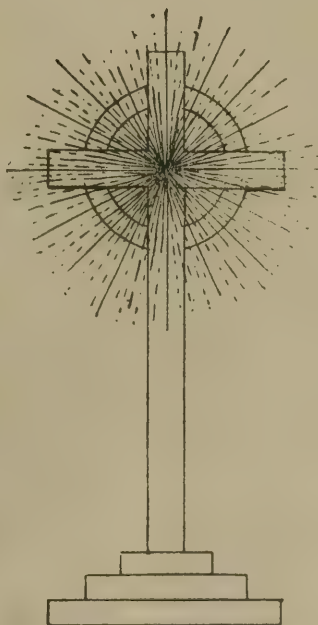
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THE GRACIOUS DIVINE LOVE.

*The Divine hath made manifest unto His Children,
that His Love endureth for ever.*

*Unto them hath He spoken concerning that Kingdom
which it is always His good pleasure to give.*

*He hath had regard unto the prayer of His Servant,
that the Travail of their Redeeming might be borne by his
Soul.*

*He hath spoken unto His Children in language of heal-
ing, that their sorrows and anguish might soon pass away.*

*He did lay on His Servant the infirmities of the weakest,
that in the days of his Travail he should know how they
languish in pain.*

*He hath lifted up His Servant to know Him as His
Lord; for the days of his Travail are fulfilled.*

THE CHURCH WITHOUT A CHRISTHOOD.

THE day has arrived when we have to announce that the Christhood has been restored. By that we mean that He who was the Christ during the days known as those of Jesus of Nazareth, has not only accomplished His Sin-offering, but has also risen on to the Kingdom of the Divine. He has been for many ages going down into conditions of human experience like a human Soul, so that He might know by that experience in many lives, how human Souls felt and struggled when overtaken by evil. He went down into one of these states just prior to His crucifixion; and He thus passed away from His disciples, who only had Him with them for a brief time after what has been understood as His resurrection. That He never meant to see them any more may be gathered from several of the Logia, where it is stated that, whither He went, they could not follow. For had He meant to see them immediately after His Passover Act had taken place, He would not have so spoken to them. And the Logia to which we now refer must either have been spoken by Him *after* the crucifixion, or He must have been mistaken as to the course of events. And so we naturally seek for an answer that will be in perfect harmony with what we now know to have been the true meaning of His Passover.

When therefore those who affirm that the Master passed up into the Kingdom of the Divine just after His death, in order to become the High Priest of men before the Divine, continue to believe that the Passover was accomplished in His crucifixion, they must account for the strange and contradictory Sayings which they accept in the present records as true expressions from the lips of the Christ; and if they cannot account reasonably for these, then they should seek for an explanation more in harmony with the Christhood. And when they see, as they must see, that the Passover could not have been accomplished simply by means of the physical death of Jesus, but that there must have been a spiritual meaning

of profound depth attached to it, then they must move away entirely from the field of the mere crucifixion to another where the explanation may be found. And when they can divest their minds of all their past traditional prejudices to seek for the true interpretation where alone it can be found, then may the SIN-OFFERING stand before them as something which was so *real* to the Christ that it took him out from the Estate of Christhood, in order that He might descend into the lowest experiences of the human Soul as it seeks its life in a state of matter.

When those who profess so loudly to have always sought the Truth for its own sake, yet reject that Truth when it comes to them in a garb other than traditional, have seriously considered the interpretation of the Passover which we have previously indicated, and which we will soon present in fuller form, then may they see what an awful travesty of the Master's beautiful sacrifice they have believed in and trusted as the means of the world's redemption. Then indeed may they arrive at the vision of how it has come about, after so many long centuries of the teaching in which they have believed, that the whole of the Western World is, at this very time, in the throes of various orders of conflict. And they may witness the true meaning of all the various and disastrous factions into which that kingdom has been rent which professes to have Him as its foundation and its King. Nay, they may behold what their chief Apostle did when he went about establishing centres for his own teachings concerning the Life and Mission of the Master. For though he meant well in his Soul, yet in his mind he was mistaken concerning the meaning of the sacred purpose of the Passover. He did not understand it. Nor had he learnt anything concerning its deeper meaning from the immediate followers of the Master, when he set out to found the various Communities in the name of the Master. Yea, they may arrive at the knowledge of what his interpretation of the Passover has done for the Soul of the Western World, by viewing the life which the Soul lives in that world in the light of the beautiful Christhood

which the Master revealed to His disciples. And they may behold, if their eyes are not too beholden, the awful state to which the Soul has sunk in the West. For the life of the West is not spiritual in any degree. Though there are a few pure and noble souls struggling to free themselves from its corrupting influences, and who are nobly endeavouring to find the Path by which to return to the Divine, yet the whole Western World is one great City of Spiritual Death wherein the Soul is lost. For, where are the Christs that were to be the outcome of the Master's Teachings? Where are those whom He is said to have redeemed by means of His passover? What kind of life do those live who call upon His name, and affirm themselves to be His most devoted followers? Who are the men and women who support all those conditions which minister to the flesh? Where may we look for the outcome of Divine Pity which the Master taught to all who heard Him? To whom may we turn for the interpretation of His beautiful love? In whom may we find the response to His call to "*seek first the Kingdom of God and His righteousness?*" In whom has His wonderful CROSS of perfect Divine self-abandonment been realised?

The teachers of the Passover as interpreted by Paul, may well ask themselves these questions, and seek for their right answer. They will look almost in vain for the Christhood. They will find in their religious Communities many Souls hungering for the true Bread of Life, but who are still living as if there were no such possibility as Christhood for them. They will see their flocks to be just like those of the world. They will witness the whole kingdom reared in the name of the Master to be nothing higher than the kingdoms of the world. They will find every phase of the world's life reflected within every Community whose aim is professedly the Estate of the Christhood. Yea, they will find that those who are most earnest about realising that Christhood Estate have had to seek for Bread elsewhere. Nay, they may, if they will only seek truly, find that it is within that kingdom itself that the Christhood is not only denied as a possibility,

but where it is repudiated. And when they make the sad discovery, then may they understand something of the awful tragedy which has been enacted in the name of the Sacred Christhood. For, the very purpose of that Christhood was to be found in helping those Souls to whom He specially ministered, towards that most blessed Estate. The very meaning of the Christhood was found in the Passover which He accomplished. His Christhood was to reveal the meaning of Divine Childhood, first, in its absolute purity of life, and, secondly, in its perfect obedience unto the Divine purpose. And they may witness in the kingdom how that purity has been interpreted by those who have professed to follow Him, when they see men and women living like those who have never seen or heard of any such Estate as the Christhood.

J. TODD FERRIER.

THE HOUSE OF PEACE.

Extinction of all self-desire
 Must be our end and aim ;
 So we ascend, as we aspire
 To God, from whom we came.

When Love is won, then all is won ;
 God is our sea and shore ;
 Our breath, and firmament, and sun—
 Our all for evermore.

Untouched, we see the world depart,
 The ages rise and fall,
 Shrined in the One Eternal Heart,
 Who forms and loveth all.

We would not rest until we rest
 In that thrice Holy Deep,
 Where the affections of the breast
 Their way for ever keep.

T. LAKE HARRIS.

THE HUMAN SOUL.

TO those who are anxiously watching for the SIGNS of the advent of a new spiritual age, not the least significant of these appears in the fact of the resuscitation and increasing acceptance of the Ancient Teaching relating to *the pre-existence of the soul, its history, and its destiny*. Taught by all of the Divine Messengers to this Earth, and constituting one of the fundamental truths of all the great religions founded on their Teachings (at least in their earlier state of comparative purity), this doctrine is the key to the mysteries of the life of existence in this world, and one by means of which the all-important questions "What am I?" "Whence came I?" "Whither do I go?" can be answered in a manner at once convincing to the intellect, and satisfactorily to the Intuition and the deeper craving of man's spiritual nature.

Briefly stated the Teaching is as follows:—That the human soul was created ages before this Earth became a cosmos, a purely spiritual being, godlike in that it possessed free will, *i.e.* shared with its Divine Creator the power to will and choose its course of action; that in this condition it enjoyed free (as compared with its later state) communication with Him, and employed itself joyously in seeking for the Divine. That as a result of a desire (which had been subtly nurtured by hostile spirits who had previously lost their high estate), for material conditions, it became involved in materiality, and, to use the language of the Genesis allegory, became "clothed in skins"—sought a physical body. And thus, having cast itself off in its material prison from its former spiritual environment, it gradually lost its consciousness of the Divine, and has since wandered an exile from its spiritual home, in the darkness of the flesh. This disaster is known as the Fall—dim traditions of which event, and of the former exalted state of the Soul, are well nigh universal amongst the races of mankind. That to recover its former status and press on to the fulness of its evolution, it must abandon wholly its worship of the material, and its quest for that fulness on the

material planes, and retrace the path of its descent. Like the Fall, the recovery can only be gradual; and in most cases it is only accomplished after long ages of suffering and effort. For it is manifest that the growth of the soul from its present material condition, to the attainment of the ideal proclaimed by the Master when He said, "Be ye therefore perfect even as your Father in heaven is perfect," must require many Earth lives, and the wearing of many Earth bodies by the soul, for those experiences necessary to the painful *re-generation* of its spiritual character. For the average soul is slow in its spiritual seeking.

Further, the soul being subject to the immutable law of "Whatsoever a man soweth, *that* shall he also reap," it follows as an inevitable consequence that the various conditions of the soul and its earthly house as to poverty and riches, social environment and intellectual powers, are the result of its degree of spiritual development. These conditions also, in each case, are the best conditions for furnishing the particular experience then needed for the soul's teaching. The Divine Father neither "afflicts" nor "rewards" any of His creatures arbitrarily. He *cannot* save those who voluntarily set their faces against His Law of Harmony; but through that same Law "He is ever waiting and willing" to help those whose wills are set upon a return to Him.

Since the human race fell into matter, "God has never left Himself without a witness" to them of His Love. For, in addition to all the Celestial Souls whom he sent to be their Shepherds and Teachers on the Spiritual planes, He has sent many Messengers to earth—Zarathusht, Krishna, Laotze, and others—with "good news" for the soul. And though their respective gospels differed in the form of expression of the Eternal Truth, yet it was always such as was then best suited to the age and to the people to whom it was given. But they all embodied the fundamental truths of the One God, Divine Father-Mother of all souls; of the Fall of the Soul into matter; of the necessity for its return; and

that the path by which it could alone do so and accomplish its regeneration, lay through its perfect conquest of matter in various Earth lives, but that such a conquest could only be accomplished after painful labour and earnest aspiration after the Divine.

At the period of the visit of Jesus the Christ, the Divine Messenger to the whole world, the belief in the necessity for the re-incarnation of the soul was generally held by the inhabitants of Palestine, a fact which probably explains the absence of any record of *special* teaching by Him on this point. Evidence that He was aware of this belief, and appealed to it in His teachings, is frequent in the Records. Thus, he refers to it explicitly in His announcement of the re-incarnation of the soul of Elias in John the Baptist, and implicitly on many occasions, especially in His parables, viz., in His exhortation to the man of the pool of Bethesda—implying that his late sufferings were the results of sin in a previous life, as he had been afflicted from infancy, and warning him against a repetition of the cause: and in the beautiful allegories of the unforgiving servant—the soul delivered to the “torment” of material existence until it should have expiated its misdeeds to “the uttermost farthing”: of the prodigal son—the story of the Soul who, leaving the Father’s house, wanders into a far country (the flesh), and falls deeper and deeper into the horrible conditions of materiality, till the soul is so lost that its dwelling is in the lowest possible state for a human soul, remaining there until it comes to its spiritual consciousness of Divine need, and the cry goes up, “I will arise, and go to my Father, and will say unto Him, I have sinned”: of the talents of the soul who, having been faithful over a few things, is promoted to the charge of many: of the guest without the wedding garment—the soul that presumed to present itself at the spiritual “mystery marriage,” without the necessary qualifications, and who was cast again into the “outer darkness” where is the “wailing and gnashing of teeth” of unsatisfied and material desires.

He thus represented the Ancient Divine Wisdom as given by His predecessors ; but His message surpassed theirs in its power of winning souls, in that it more fully interpreted the Divine Father as the Father of Love, as the One who took (to use human language) a personal interest in each one of His wandering children, yearning over him, even as an earthly father yearns towards his child ; sorrowing over his wilfulness and rejoicing in his return ; ever ready to help him on his way to the Divine. He did more also than merely to deliver His message from the Father to men, both by instruction and example ; for, subsequently to the accomplishment of His mission as a Teacher, He became "subject to temptation in all points like as we are," yet without sinning in His Soul ; for He accomplished in His Sin-offering perfect conquest over all the powers of the air—"wicked spirits in high places"—broke their power over the souls of men, and so opened wide the way for their return.

I have said that the revival in our midst of the Ancient Teaching outlined in the earlier part of this paper, and the acceptance and recognition of its truth by an increasing number of earnest souls, is a significant fact of our time, and is one also that we may well rejoice over. For to receive it, is to receive, not only what the Church believed until 625, but to take the first step to the better understanding of the mystery of our Earth life with its sorrows and sins, its contradictions and inequalities. To the Understanding it is eminently reasonable, and wholly satisfactory in that it vindicates the Divine Justice as well as the Divine Love, and affords the only solution of the mystery presented by the tragedy of human lives on this earth ; whilst for him whose awakened Intuition recognises and receives it fully, "old things" have indeed passed away, and all things may become "new."

ROBT. H. PERKS, M.D.

THE SOUL WHEN IT HAS RISEN.

Long I sought thee, Spirit holy,
 Master Spirit, meek and lowly ; [of men ;
 Sought thee with a silent sorrow, brooding o'er the woes
 Vainly sought Thy yoke of meekness
 'Neath the weight of woe and weakness : [again.
 Finding not, yet in my failing, seeking o'er and o'er
 In unrest and doubt and sadness
 Dwelt I, yet I knew Thy gladness
 Waited somewhere ; somewhere greeted torn and
 sorrowing hearts like mine ;
 Knew that somehow I should find Thee,
 Leaving sin and woe behind me, [Divine.
 And at last Thy Love would bid me enter into Rest
 Hatred, mockery and reviling,
 Scorched my seeking Soul, defiling
 That which should have been Thy Temple, wherein
 Thou should'st move and dwell ;
 Praying, striving, hoping, calling ;
 Suffering, sorrowing in my falling,
 Still I sought Thee, groping blindly in the gloomy
 depths of hell.

And I sought Thee till I found Thee :
 And the dark powers all around me [themes ;
 Fled, and left me silent, peaceful, brooding o'er Thy holy
 From within me and without me
 Fled they, when I ceased to doubt Thee ;
 And I found Thee in Thy Glory, Mighty Master of my
 dreams !

Yea, I found Thee, Spirit holy,
 Beautiful and pure and lowly ;
 Found Thy joy and peace and gladness ; found Thee in
 Thy House of Rest ;
 Found Thy strength in love and meekness,
 And my pain and woe and weakness [Blest."
 Left me, and I walked the pathway trodden by the

From the "Light of Reason."

GOD LEADS IN HIS NEW AGE.

(*From Morgenrothe.*)

THERE is a general sentiment of unrest, as though something not favourable to the old routine were at hand. The powers that be are in fear; the nations are in expectation. Apprehension, ferment, perplexity, and uncertainty admonish us that old institutions are nearing their limit, and that new and better are about to supplant them.

How can an utterly New Order of things press to be received, without throwing both the world and the Church into agitation? How determined were the ruling powers of the first century, and the second and third centuries, that they would not be supplanted! The intestine commotion of society was terrible. A crisis had come. Shall wall and tower, might and multitude, use and wont, fall back before the new wave? Or shall the new wave be rolled back, that all things may continue as they are?

If the God of progress, with His Silent Force, be in the new wave, the new breath, the new dawn, nothing can save the old régime from waning. Its days are numbered. Kings and Priests, Governments and Churches, may stand looking at the horizon, deploring the ominous appearance of things, and even praying that the new Sun, the foregleam of which is in the sky, may not rise. But the Sun, embodying not terror for the conscience, nor vexatious dimness for the understanding, but Divine Love for our whole nature, will rise, and bring great deliverances, and unstinted gladness to the weary nations. . . .

God is faithful. "The day of the Lord shall come." Christ is true to His promise that He would return, not in a form to be rejected, but to reign as the Love-spirit in all men's hearts. "The whole earth shall be filled with His glory." The filling of the earth shall be by filling the souls and the bosoms of all that dwell on the earth. "I will dwell in them," saith the Lord. Sensitive men and women are deeply conscious of a thrilling sensation from His Heat. In certain parts of the sky the New Light is

wild-looking and lurid, for the coming Glory is strong and the intervening clouds are dense.

Associated with the former infant appearance, we find four very distinct classes, which we may safely regard as representatives of similar classes in our own time.

The First Class. Joseph and Mary are the types of those who are cherishing and guarding the New Organ of Truth. God's Presence is always with the later, fairer, larger Truth. What is this warmer, lovelier Truth, which distinguishes our age, but that which all Christendom has been looking forward to as the Second Coming of Christ? "I am the Truth." "When the Son of Man cometh, shall He find faith on the earth?" He comes to His own, but His own receive Him not. The infancy of the larger Truth is always regarded with suspicion. It is encompassed with enemies. Prejudice says: "The few who cherish it have neither rank nor place in the world." But is it not written that the woman who travailed with the man-child of the future, should be specially protected for a season, "in the wilderness, where she hath a place prepared of God?"

It is strictly just to speak of the new-born Truth, as a child; because it comes to birth in the bosom of humanity. It is God, through the womanhood of a travailing soul, evolving the life of His glorious Son in the race. Our Lord Christ's new Coming never can be ours, until it realises its birth in our hearts and minds. But being once committed to us, as the fruit of God's Love and our anguish, we must be prepared to give all and leave all, for the new Truth. We must consent to be as strangers among strangers; and even among our own kindred and people, we must not look for sympathy. Classes, and classes, will withhold their sympathy and confidence from a novelty, and honour only the prevailing order of things. "You shall find the Babe in an outhouse." But those who in the privacy of their hearts, are nursing and watching the New Coming, have their own thrice-sacred unutterable reward. More than one Mary—more than

one Joseph—know that the world's Hope is born. His beams are penetrating to their soul's centre, and filling them with a bliss which they never knew. . . .

Second Class. The wise men from the East represent all ingenuous, noble-minded men, who love God and His New Truth, more than their country or traditions. They are not able to pledge themselves to bygone measures and methods of Truth, but to Truth. The larger Truth is their King. They will leave the religion of their fathers, their own Confession of Faith, their home and their reputation, for New-born Truth. Heroic, illustrious men! While as yet the new Truth is only in its infancy, they are ready to encounter loneliness, difficulty, prejudice, and any amount of opposition, in its behalf. A heralding Star is enough to lead wise men to quit their hearths and altars, in quest of the obscurely-born Truth, in an unknown land. For though unknown, slighted, or trampled on to-day, they are sure that ultimately theTruth will reign.

Ye reverent seekers and earnest lovers, the Truth which you honour in the day of its weakness, shall honour you in the day of its power! When the babe of to-day shall prove Himself to be King of Kings and Lord of Lords, what special wisdom, or honour, will there be then in bowing to His dominion? But blessed are they, who, with their whole spirit, and soul, and body; with their gold, and frankincense, and myrrh, are bidding Him a thousand welcomes, while overwhelming majorities are "laughing Him to scorn," or seeking to kill him.

Third Class. The scribes and Pharisees, of whom the inquiry was made "where Christ should be born," represent the official class, who are students and ministers of the Scriptures, but bitterly opposed to God's living Truth. They are proudly confident that they know everything that can be known about the coming Christ; but when He comes, they, of all others, pertinaciously and indig-nantly reject Him. They sit indeed in Truth's garments; but they are pledged to the dead past, and to a dead

Christ ; and are at enmity against the demonstrations of His Life, in the present all-quickenng, liberating Breath of His mouth.

They live among tombs, and by an atmosphere of Death, affect men with solemnity. By a sepulchral ritualism they seek to make the minds, hearts, and consciences of men, proof against the open-air life of Christ in their souls and senses to-day. The Angels cry : " Why seek ye the living among the dead ? " They reply : " Our Christ is dead ; our altar is dead. Christ, our whole ecclesiasticism, is dead."

Fourth Class. Herod, his officers and friends, represent those who are nervous, and even alarmed, at the very idea that a New Power from God out of heaven, is evolving in the midst of them. Unbelief and ungodliness end in fearfulness. Worshippers of world's glory, world's strength, and world's science, are afraid of anything that gives evidence of coming from a source which they have not recognised. They have concluded against an invisible God, and His invisible universe ; and they have a perfect horror of a Secret Somewhat, stealing unawares upon their world, which would make their glory to be no glory, their science no science, and their whole humanity a vanishing shadow.

More deeply than in Herod's day, and greater multitudes now than then, are utterly immersed in sensual good. If Pharisees are numerous, Sadduces are more numerous. And should the rumour grow that a new Solvent is coming into the atmosphere of this planet, and a new evolution in human nature, no little affrightment will seize them. Nevertheless, panic, or no panic, we must affirm that the prospect is anything but assuring for the men who are concerned to keep the direct action of God out of the world, " For behold ! the Lord cometh out of His Place," bringing His atmosphere down into man's place, to bring in the Order of Eternity.

To which of these classes does the reader belong ? To those who put self in the centre of things, instead of God :

who investigate nothing but the shells of things ; who have no conception of the living, interior, Divine universe : nor any relation to its sublime purities and harmonies ?

Or, are you committed to some one of the immense societies of embondaged sectatists, who, while professedly expecting the coming of the Lord, stand by their own traditions, and entrench themselves in ecclesiastical routine, but resist the liberating Breath and brightness of His New Coming in Humanity ?

Or, are you of the number of those honourable men and women, who will sacrifice vested interests, bygone predilections, friendship and kindred, for the New Coming of Christ in the greater fulness of His Life and Light ?

Or have you the rare distinction of being a member of the smallest and weakest of all classes ? who, Mary-like, have travailed with God's new birth in their soul, unutterable vibrations of joy meanwhile waving through and through their bosom, constraining their tongue to ineffable adoration, and to whose charge it has fallen, to cherish and nurse the Heir of the future ?

JOHN PULSFORD, D.D.

THE WORD.

Voice of the Holy Spirit, making known
 Man to himself, a witness swift and sure ;
 Warning, approving ; true, and wise, and pure.
 Counsel and guidance, that misleadeth none !
 By Thee the mystery of life is read ;
 The picture-writing of the world's grey seers,
 The myths and parables of the primal years,
 Whose letter kills, by Thee interpreted
 Take healthful meanings, fitted to our needs ;
 And, in the Soul's vernacular, express
 The common law of simple righteousness.
 Hatred of cant, and doubt of human creeds,
 May well be felt : *the unpardonable sin*
Is to deny the Word of God within !

WHITTIER.

THE NEW INTERPRETATION.

XVIII.

THE STORY OF THE LOST SOUL.

There were dwelling once upon the Kingdom of the Divine, two brothers. It was their Office to minister unto the Divine in the form of serving His Children who were in the lower Spiritual Heavens known as The Bethlehem. For many long ages they had been thus ministering unto those Souls who were coming up from the planetary systems where the Children were generated for the Divine. And, as they served in their Office, they had often to divest themselves of many of their own Celestial Attributes, in order to enable them to descend more nearly into the same state as the Children.

This divestment of their Attributes put them under great limitations; for it meant to them the loss, for the time that they were without their Attributes, of that Divine Consciousness which is the heritage of all who have reached the Kingdom of the Divine. And to lose that Consciousness, meant for them that they must be most guarded as to their conduct when approaching those Souls to whom they ministered. Because having once divested themselves of those Attributes through which the Divine Consciousness became to them a constant source of light, they might be drawn down into the same conditions as the Children, and so lose the Celestial Spirit whose Office it was to illumine them from the Divine. For not until the Soul reaches the Kingdom of the Celestial does it know the Divine as a constant Presence within itself. And so these two brothers who had this beautiful but difficult Office to perform for the Divine, had to be constantly

rising on to the Higher Spiritual Heavens, in order that they might not entirely lose their interior light.

But it happened that one of the brothers had to return unto the Kingdom of the Divine. He was called up to serve before the Lord in the capacity of the Angel of His Presence. He had served before the Divine as The Sign of the Cross, and now he was to serve as the Angel of the Covenant. That Office was the one in which the Divine made Himself manifest. When that Office was to be performed, the Angel of the Covenant left the Divine Kingdom, and descended to the higher Spiritual Heavens to inform the Angelic hosts who dwelt there what the Divine had purposed. And when the Angel of the Covenant returned, then the Divine was revealed unto the Spiritual Heavens. That manifestation was known in those Heavens as The Adonai. And so the Lord became manifest to all dwelling on those Heavens who were able to receive Him.

When the Angel of the Covenant again divested himself of his Divine Attributes so as to once more serve in the capacity of The Sign of the Cross, he went down to seek for his brother whom he had left ministering unto the Souls on The Bethlehem. But when he arrived on The Bethlehem, the Souls there informed him that their Teacher had left them, and gone down to the planes of the City of Jerusalem to seek out some of those Souls who had not come up to The Bethlehem. And they informed him that the Teacher said that he purposed remaining on the planes of Jerusalem, until he found all those Souls who had failed to come up; but that he might not be without communication with them, he had purposed to occasionally come up to The Bethlehem.

When The Sign of the Cross heard that his brother had purposed to remain on the planes of Jerusalem for so long a time without returning to the Kingdom of the Celestial, he was filled with unspeakable anguish. His whole being was made to reflect that anguish through the depth of his great love for his brother. And when he told those Souls on The Bethlehem that he too must go down to seek for him lest he should be overtaken by the evil which had befallen the City itself, they were amazed that he could love as he did. For whilst they were seeking the Divine through learning what it was to know the Divine Love and Divine Wisdom as expressed on The Bethlehem, they had not arrived at that state in which they were able to understand the Divine. And so his marvellous love could not be understood by them. But they saw in him the reflection of what the Divine Love meant, and what it could feel towards all its Children. And so, from that manifestation of it, they gathered the meaning of the Office of the Cross which The Sign of the Cross performed on their behalf.

When the Sign of the Cross reached the planes of the City he sought everywhere for his brother without finding him. None of those who dwelt now on those planes seemed to know anything of him. They themselves had never been further than the planes, and so knew nothing of any other life than that which the planes afforded. They knew that some one had visited them from another City to ask them to follow him to it, and that he was sorrowful when they refused to do so; but where he had gone they knew not. They however would help him to seek for his brother in the City whither he might have gone. And they all set out for the City. But soon The Sign of the Cross had to

leave them, for he heard a voice from the Kingdom whence he had come, calling him back to perform another Office for the Divine. That Voice was the Voice of the Divine. The Divine Love had felt the anguish of The Sign of the Cross over his brother, and knew that a great loss had befallen him. The Divine knew that The Sign of the Cross must have missed his brother when he returned, and so set out in search for him. And the Divine knew what the search would mean to him. For when the brother left The Bethlehem, he lost the light of the Celestial World. And as he descended into the planes of the City, he lost also the inner light of the Spiritual Heavens. And so the Divine knew that he had gone down into the City of Darkness. But as The Sign of the Cross had left the Divine Kingdom to return unto The Bethlehem before the brother descended, he therefore did not know of the calamity, until he himself arrived at The Bethlehem. And so he searched the City in vain. And the Divine Voice which he heard was the Voice of the Father Himself, beseeching him not to remain away any longer, but to return again unto the Divine Kingdom.

The Sign of the Cross rose again to The Bethlehem, where he dwelt a little time with those Souls who had so sadly been bereft of their Teacher. But he soon had to leave them to rise up to the planes of Zion, where he had so long ministered. And when he arrived there, all the Angelic World marvelled at the sight of his garments. They saw reflected in them the most intense sorrow and anguish. They knew how he must have suffered from the state of his garments. They beheld him as one from whom even the Divine Purity must for a season have departed ;

for they witnessed over again, in the reflection cast by his garments, the various states into which he must have descended as he searched the city for his brother. They beheld on these garments the reflection of one whom they had once known. They saw on them the face of him who had gone down from the Divine Kingdom, ages before, to found a kingdom of his own which would be other than Divine. They beheld also the faces of all those whom that one had betrayed and taken with him when he went out from the Presence of the Divine. They even witnessed the awful conflicts which The Sign of the Cross had been compelled to enter into with them, as he sought for his brother. Nay, the whole Angelic World became amazed that he could love so greatly, as to have gone down even into the City of Death to seek for his brother.

But when he saw how they marvelled at what he had done, he said that all the suffering and sorrow and anguish were as nothing, if only the brother could have been found. For he said that, though the darkness of the City became at times so great that he found his own Celestial light withdrawn from his soul because of it, yet even the anguish of the darkness caused by that loss would have been as nothing, if only the beloved one could have been found; and that though he had himself to go without the Bread of the Children during some of his searches, yet his hunger was as nothing when compared to the hunger in the Divine Heart for the return of the lost one. And though he had often been in states of existence where no light from the Divine could possibly break forth to comfort and guide him in his search, yet even that unspeakable loss was as nothing when compared to the loss to the Divine Home of one who had been so greatly

beloved. Nay, he told the whole Angelic World that he would rather have perished, if by so doing he could have restored his brother to the Divine Love. And when the Angelic World heard him say that, all the Angels wept for very joy at so great a manifestation of Love. And by that manifestation of the Divine Love they came to understand better the nature of the Divine Himself.

This story was told by the Master on the evening in which he was betrayed. He told it to two of the inner group of His disciples. The story was beyond their full comprehension, because it referred to events which they could not well understand, until a fuller knowledge of the meaning of His Sin-offering had been vouchsafed to them. But they saw in it what He meant them to see. For they recognised how deeply they themselves had been loved by Him. But they likewise saw how profound was the nature of the Divine Love. And they knew from the way that He recited the story to them, that it referred to what He Himself had proposed to do. And those two disciples then understood that His Passover meant that He must descend from the Estate of His Christhood, in order to accomplish what He purposed concerning the Redemption of the lost Soul.

WHAT THE CHRISTHOOD MEANS.

The Christhood was then "accomplished." It had been lived for the twofold purpose of showing unto all Souls what was meant by that State, as being a life of beautiful tenderness, forgiveness, and love; and also to teach those who could receive it, that the true meaning of the Christhood Estate was not simply outward purification and a life of tenderness, forgiveness, and love, but that it also meant the perfect abandonment of the Soul to the service of the Divine Will. And having been "accomplished" meant that the purpose for which it had been lived was fulfilled. For to live in the state of Christhood

amid the terrible conditions set up by those who love the life of matter, was a task that demanded from the Christhood more anguish even than anyone could understand who had not gone down into those same conditions from that Estate. For to be a Christ means, that the body is pure ; that the mind is regenerate ; that the higher mind or Intuition is recovered from every influence which matter has exerted over it ; and that the Soul is now no longer a dweller on the plains of matter, but is constantly functioning upon the Kingdom of the Divine. And that Kingdom is one whose nature is such that, when once the Soul reaches it, everything that is not born from the Divine gives it pain. And so, whilst men and women have believed that the Christ was a "Man of Sorrow," and one who was well acquainted with human grief, yet they have never paused to question how it was that one so pure and beautiful in His life could have such sorrow and grief. They have always thought of Him as one who was without sin, though He was supposed to feel human sin ; yet they have not seemed to understand *how* He felt it. They have spoken of Him as "the Lamb of God" whose Sin-offering took away all sin—though they must see that their sins still remain with them—yet they have never explained to themselves how such a thing could have been done. They have left the Sin-offering in which they have trusted so much, to be interpreted to them by those who were supposed to understand the Mystery implied by "The Lamb of God." And so the Christhood has been lived in vain for them, because of the terrible imposture that has been, throughout the ages, imposed upon them.

THE LAMB OF GOD.

The meaning of the Christhood was twofold. It first meant "The Lamb of God." That had relation to the Divine. For on the Angelic World a lamb was the sign for the Divine. It was that sign by which those Souls who had come up on to the Divine Kingdom were instructed concerning the Divine Nature. And, when it was used, it meant that the nature of the Divine was always

that of absolute meekness, and that those who would be dwellers on that Kingdom must be like Him. Nay, it told them that unless the Soul was prepared to be even as if it were the weakest and poorest of the Kingdom, it could not understand that sign and all that it meant for the Soul. Yea, the Soul that sought to dwell upon that Kingdom must be prepared to be even as the Divine Himself. For, unless the Soul could be as the Divine, it could not remain upon the Kingdom of the Divine. And so the term "The Lamb of God" had a profound meaning.

And so when it has been affirmed continuously that the Christ was The Lamb of God who took away the sin of the world, those who have made use of the Saying have little understood what they were doing. For they were turning the term into a mere physical life, and relating it to the Christhood. And by so doing they were degrading the Divine Himself.

How men and women could ever dream that the mere physical life of Jesus could effect for them, what the Divine Love had failed in the long ages to accomplish *in* them, is surely one of the most amazing things that ever was heard of! That the Divine Love Who called all Souls into being, should have failed to draw these Souls out of sin into states of Christhood, may well make one marvel at the lack of responsiveness in the Children of the Divine. But when these very Souls seek to reach unto the Divine Himself, by means of the death of one who had attained unto the Divine Kingdom, we must exclaim: Behold! and see! Was there ever such darkness as this to be found? Was there ever such sorrow to be witnessed, as they have laid upon the Divine Heart? For the very use of the term reveals their darkness; and their darkness has filled the Divine Heart with unspeakable sorrow. And their darkness has been the cause of the terrible Sin-offering of the Christ; and the Sin-offering has been the cause of untold anguish to the Divine Love, which He revealed by means of that Offering. Yea, those who gave the Church that interpretation of so Divine a symbol,

wrought upon Him with whom they associated it, the most grievous wrong. For He never thought or spoke of Himself as The Lamb of God. He never dreamt even in His beautiful Christhood of laying any claim to the Estate of which it spoke. For, when He spoke of the Lamb of God on the last evening of His meeting with the few friends who had come to understand a little of what He had just done, in what is now known as His Passover, He then spoke to them of the Divine. For the beautiful Saying so well known in its perverted form, in which the Divine Meekness, Rest, and Call to Service are spoken of, was given by Him to impress upon those who heard, the true nature of the Heavenly Father. For we should never be able to understand His Christhood, if such Sayings had been spoken concerning Himself.

The full meaning of the Sin-offering may now be understood from what we have said, and from the beautiful story which the Master told concerning the Divine Love towards the lost Soul. The Sin-offering was made as the outcome of the Soul being lost in the City of Spiritual Death—which is *the life of matter*. And the seeking for the lost Soul amid the wilderness of matter, even unto the City of Spiritual Death, meant the Divine Love, as interpreted by the Christhood, seeking even unto “the uttermost” for the lost Soul. And “the uttermost” meant that awful state of spiritual darkness when the Soul is near its dissolution as a Spiritual organism. And that state has been known as “the outer darkness.” And it was into that state that the Christ had to descend during his Sin-offering. And it was in order that He might know the meaning for the Soul of the awful darkness of that state, that He told the friends who were assembled with Him, that He must needs become even as The Magdalene. For the term meant, that the Soul in that state was *as one abandoned*.

J. TODD FERRIER.

THE LOVE THAT KNOWS NO END.

O Love Divine !—whose constant beam
Shines on the eyes that will not see,
And waits to bless us, while we dream
Thou leav'st us when we turn from Thee !

All Souls that struggle and aspire,
All hearts of prayer by Thee are lit :
And, dim or clear, Thy tongues of fire
On dusky tribes and centuries sit.

Nor bounds, nor clime, nor creed, Thou know'st—
Wide as our need Thy favours fall ;
The white wings of the Holy Ghost
Stoop, unseen, o'er the heads of all.

Truth, which the sage and prophet saw,
Long sought without, but found within,
The law of Love, beyond all Law ;
The Life o'erflooding death and sin !

Shine, Light of God !—make broad Thy scope,
To all who sin and suffer ; more
And better than we dare to hope,
Make with Thy Love, our longings poor.

WHITTIER.

THE CHOIR INVISIBLE.

“ May I reach
That purest heaven,—be to other souls
The cup of strength in some great agony,
Enkindle generous ardour, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense—
So shall I join the choir invisible,
Whose music is the gladness of the world.”

GEO. ELIOT

THE NEW PATH TO THE DIVINE.

The Divine hath spoken unto His Children, that the Highway to Zion is now open for them.

He hath made His Love manifest by means of His Servant, whom he hath appointed to show them the way.

He hath lifted the Veil from the face of His Servant, that he might know the Lord as His Shield and His Stay.

He hath made plain the path adown which the Soul travels, when it seeks in the darkness for the light of the Lord.

He hath spoken unto it that it may know no more darkness, but live evermore in the light of the Lord.

He hath shown it the Love whose seeking is endless, that it may feel filled with hope in the Lord.

He hath loved with a Love that no man could measure, and sought out the Soul in the City of Death.

He hath loved unto death even him who betrayed him, that he too might recover the path to the Lord.

He hath shown unto the Children the Highway to Zion, the pathway which leads to the City of Rest.

He hath holpen all those whose hearts were seeking, and whose minds were pure in desire for the Lord.

He hath served them in Love that they might live in that Love, and hath shown them the way to love unto death.

He hath served them as one whom the Lord ordaineth, that they might all arrive at the City of Light.

He hath spoken of things which the Lord had appointed, and unfolded to them that the Divine is His Name.

EDITORIAL NOTES.

THE
UNKNOWN WAY
TO THE
DIVINE.

The Passover which the Christ accomplished was not such as any of the Churches have taught. The Churches have dwelt upon the Master's death as the chief act in that Passover. They have made all the anguish of the

betrayal and the crucifixion to be comprised within two outward acts done to Jesus. They have affirmed that He became an Offering for Sin. They have taught that that Offering atoned in some mysterious way for the guilt of the Soul. They have preached to the people that, when He died, the whole world was put on a new footing with the Divine. They have always declared that a new way was opened up by which the Soul could return to the Divine; and they have invited the whole world to seek that way. Yet, where is the way which they affirm was made clear by the death of Jesus? Of what nature are the demands which that way makes upon those who seek it? Who has discovered that way, so as to reach up to the Kingdom of the Divine? Where are those who know God from an inward knowledge of Him discovered by means of that way? Have the Churches arrived at any definite knowledge of the Divine Father through that way, which they could present to the children? Where can we find the teacher who has the assurance that he knows the Divine, and so can speak of Him as one whom he knows? The Churches claim all the authority to speak for the Divine, but they sadly lack the knowledge of Him whom they profess to know. They assume much, but their light is even as the darkness. They profess to follow Him who was said to have made the Sin-offering for them: alas! that they should follow a strange Christ.

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THE WAY
TO THE
CITY OF
SOUL-DEATH.

When the Churches only seek after the manner of the world to find the Truth, they are following that path which ends in the City of Death. For the way to the City of Death is down the path which leads the Soul

ever deeper and deeper into conditions of mere material existence. That City is no new creation, but is the City whose nature is described so fully in the Apocalypse, and called the City of Death. It is the City from which no

Soul returns, when once it has passed through it. And the mission of the Church, instead of saving Souls from going down into that City, has led them ever nearer to its gates. For, when the very Institutions whose existence are presumably to teach the Soul how to flee from the City of Spiritual Death, follow the very path which ends in that City, surely we need not be surprised to learn that all the mission which the Churches have accomplished has been to lead thousands and thousands of Souls who desired the Divine consciousness awakened within them, to seek for that sublime experience in mere material interpretations of the Divine Nature and Love. And when we witness, as we are compelled to do, what that means for the Soul, we know that the Churches have only sent those earnest seekers along the path which ends in the City of Spiritual Death. For, to turn the Soul towards the material plane, is to send it to the path leading to that City. For that City is the *darkness* of the lost consciousness to the Soul of the Divine Presence.

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THE DARK
WAY
OF THE
CHURCHES.

Little have the Churches realised the woeful effects of their interpretation of the Master's meanings when He spoke of giving Himself as a ransom for the world. Little indeed have they realised the meaning of their own awful doctrine, and its degrading effects upon the Soul itself. Little have they imagined what the salvation was to which they were calling the Soul. Less even have they themselves known the nature of the salvation to the Soul of which the Master spoke. They have preached to the world that it was redeemed by the Sin-offering of the Christ; yet the world lieth in a wickedness which, though more refined through what the Churches are pleased to name the "Civilisation of the West" as the issue of the Kingdom of the Christ, is nevertheless intensified by that very civilisation. For the West is the very Babylon, or City of Desolation, wherein are all manner of those evil things which deal death to the Soul. The Churches profess to know the meaning of the Passover and the nature of the salvation of which the Christ spoke concerning the Soul, yet they themselves are only the reflects of the life found in the world. The Churches assume to themselves the function of interpreting to the people the meaning of the salvation of which the Christ

spoke, and for which He gave His life; yet, when we ask them to show us the meaning of it all, they simply urge us to believe in the name of the Christ and then we shall know the meaning.

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THE CHURCHES
AND THE
SOUL'S
REALISATIONS.

How may the Soul know what the Christ meant, if the Churches do not know? How may it arrive at that consciousness of its childhood to the Divine? If the Sin-offering removed the obstacle, and opened up the new way to the Divine, how comes it that the Soul is still in the darkness concerning its way to the realisation of the Divine? If the Soul was redeemed unto the Divine when Jesus died, how is it that the Divine Love has had to seek for the Soul ever since that day, and to raise (according to the belief of the West) Institutions whose office it would be to seek out the Soul and bring it back to the path leading to the Divine? How is it that there should be any need for the vast fabrics known as the Christian Churches, if all had been "accomplished on the cross?" The very existence of the Churches, though originally begun in order to defeat the Christhood, is, in itself, a strange unconscious testimony to the fact that what they profess to teach is nothing more than the outcome of the perversion of the Teachings which the Master gave to His most intimate followers.

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WHY
THE SOUL
CANNOT FIND
THE DIVINE.

The Soul has never seen the Christhood since the days when those who gathered around the Master had it unveiled to them. The Soul has ever sought for the realisation of the Divine Estate of which that Christhood spoke.

The Soul has never been able to understand the nature of the condition or state for which it longed and prayed, because it has always had its attention directed to the planes of matter, to seek there for what it so greatly desired. The Soul has thus been guided into the broad but dangerous path. It has been advised to seek for what it wanted, in all manner of things. There have been fashioned for it to use every conceivable kind of material presentation of some beautiful Spiritual and Divine truth. It has been led to regard these things as the expressions of the Divine thought. It has thus been prevented from finding what it wanted, because its face

was turned away from the Divine. And so, the Soul whose Redemption might have been accomplished thousands of ages ago, and without the awful agony and unspeakable loss implied in the Passover, is still, notwithstanding the Sin-offering, in that bondage to matter of which the prophets spoke to the Celestial Souls known as Israel,—a sacred term, which, in later ages, was degraded by the Jews. And the Soul seems even now, after all the centuries of the Passover, to be no nearer the realisation of its blessed quest. Nay, since the Passover was instituted by the Master, the Soul has gone more and more into the toils of matter; for the perversion, (by the betrayers who wrote the records,) of that *most hallowed act*, into a mere outward and material form to be observed by the Soul as the true expression of the Passover, has done much to prevent the Soul from recognizing the inner meaning of the Sin-offering.

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WHAT
THE CHURCHES
AFFIRM,
AND WHAT
THEY KNOW.

When therefore the Churches affirm that they have understood what the Master was about to do when He said unto His disciples that they could not follow Him whither He was going, they should explain how it is that the Soul has failed to find the Divine for so many ages. For, if the Churches understand what He meant, and are able to shew unto the Soul *the true path* to the finding of what it seeks, then surely the Soul need not any longer remain in the dark as to the meaning of its own quest, and the nature of the salvation of which it stands in need? For, if the Churches hold the light in their hands, then must the whole world have received it, since they seek a kingdom whose dominion is world-wide. But when we look for the light within the kingdom where it is supposed to shine for the guidance of the Soul to the Divine, we find only darkness. And thus we are led to the natural conclusion, that the Churches know no more concerning the real nature of the Redemption which the Soul requires than does the world whose life they so fully reflect. And, if the Churches know no more than the world knows concerning the true path of the Soul, and the nature of the salvation which it so much requires, then surely the Churches have either absolutely failed in their understanding of the meaning of the Passover, or they have made that sacred Act into some mere display which had no *real* significance for the Master, so

that He only acted a part for the time being like some one on the stage. And if this latter interpretation of their conduct is not correct, then it must be that they are absolutely in the dark concerning the true meaning of what the Christ said and did.

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THE
HOLY SUPPER
OF THE
LORD.

The beautiful Act known as the Pass-over, was the very embodiment of the Divine Love. It had little to do with the act now known as that of the Pass-over, since that was nothing more than a little friendly communion between

the Master and His most devoted followers. But even at that Communion there were no such symbolic rites as the Churches now represent as having taken place. It was only a gathering for spiritual counsel, and was the outcome of the desire of the Master to meet all His most intimate disciples, ere He took His leave. And that little gathering took place, not prior to the betrayal, but after what is now known as "the crucifixion." It was the farewell of the Master to His beloved ones ere He passed quite away from the threshold of the Christhood. And at that sad, sad farewell He showed unto those who were privileged to be present, what His Passover would mean for Him. Yet even they were unable to apprehend the significance of what He said. For when He told them that, in order to restore the lost Soul who had gone into "the outer darkness," it would be absolutely necessary for Him to become even as one whom the Lord has forsaken, and that only in this way could He reach that Soul, the disciples thought that He meant that He must descend into the state of one whose life was abandoned; and it was in this way that the beautiful term, The Magdalene, came to be associated with His name. For, in the first record written by the one who laid himself out to betray all the beautiful Teachings of the Christhood, the Master was constantly associated with the name; and the name was given to one whose life was then approaching a state of Christhood. And so The Magdalene became a state into which a woman may fall, rather than a state into which any human Soul may descend. And thus was the last state of the human Soul in its downward career—when it has reached that condition in which it has almost placed itself beyond the ministry of the Divine, and so is as one who has to be abandoned—turned into a mere physical state created

out of man's own evil lusts when he seeks their gratification at the awful expense of some beautiful Soul who has trusted him in the hour of its love, but whom he has cruelly betrayed, degraded, and then abandoned.

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THE
REAL PASSOVER
OF THE
LORD.

The real Passover was not accomplished when that meeting took place. It had only begun in what has been usually spoken of as The Garden of Gethsemane. And it was not until the Master took His leave of the Christhood Estate, that the Passover (*Passing over from a Celestial Christhood to the state of the human Soul*), was accomplished. It was then that the Sin-offering began. And that Sin-offering continued all through the ages, during which the dreadful travesty of the Christhood prevailed to make the Estate of Christhood for the Soul well-nigh impossible. Nay, it is only now that the Sin-offering has been finished. And that it was no mere theatrical act on the part of the Christ, He who became that Sin-offering now knows. For, as we have previously stated, it took him down into all the states of evil into which human Souls enter when they seek the fulness of their life in things which are material, even unto the state of The Magdalene Soul—or the Soul who has passed even into "the outer darkness"—where He suffered even as the Soul suffers in its conflicts with evil. But more, infinitely more and greater, were his sufferings; because His Soul never loved the life of existence—or the Soul in matter—but always loathed the lives into which He had to enter. Nay, so much did He loathe them, that He ever sought to escape from them. And though He had to endure all the evils of them from His childhood, yet so much did He loathe them in His Soul that, whilst He sought to hide His shame away from the ordinary haunts of men, He likewise sought to triumph over them. Yea, so much did He loathe every life which made up the Sin-offering, that ere He passed away from His body in each life, He had accomplished its Redemption from every taint which it had inherited from its parents. He rose in every life from the low depths of matter up into the Kingdom. And He thus reached in every life the Estate of Human Christhood. And when these lives are known, then may the Children of the Kingdom wonder that they have so grievously failed to attain unto the like state.

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THE WAY TO THE CHRISTHOOD.

The Way to the Realisation of the Divine Love, is the Way of the Christhood :

The Way to the Christhood, is the Way to the Divine Love expressed in the Way of life.

The Way of the Christhood, is the Way of pure Desire and pure Thought :

The Way of pure Desire and pure Thought, is the Way of the Divine.

The Way of the Divine Love, is the Way for the Soul who would find Christhood :

The Way by which alone the Soul can ever reach the Christhood, is the path to the Divine.

The Way of the Divine, is the Way of Perfect Love :

The Way of Perfect Love, is the Way of Absolute Giving.

The Divine Love knows no measure in its Giving, but gives with Divine Fulness :

The Christhood Estate is the Inward Realisation of that Divine Love.

THE DIVINE LOVE WRONGED
BY THE CHURCHES.

THE way that the Christian Churches have represented to their people the Nature and Character of the Divine Love, is surely a startling, if strange, testimony to the awful darkness with which they have been overwhelmed! When they have persistently represented that Love as demanding some human sacrifice, with a view to effecting Atonement for the guilt of the world, and in order that the Soul might find Redemption before the Divine by means of that offering; have they not revealed a depth of spiritual darkness which must have been the outcome of some terrible perversion of the truth handed down to them concerning the Divine Nature, and the nature and requirements of the Soul itself? For, when the Divine Love is not only made to demand that such a sacrifice should be offered, but is likewise represented as providing that offering, surely the very ultimate is reached of all that is unreasonable, illogical and unjust. For the Soul is requested by the Divine Love to offer that which is impossible to it; and then the Divine Love is represented as providing that which He knew the Soul could not offer—as if the Divine Father could ever be so untrue to His own nature as to request from any of its children that which He knew they were incapable of giving to Him!

THE FIRST CHRISTIAN CHURCHES.

That such a view of the Divine Love could ever have been accepted by those who formed the first Christian Communities, is a remarkable testimony to the state in which they were when the gross imposture was foisted upon them. And it is also a testimony to the very low conception which they entertained of the Divine Love, when they could dream that that Love was less than the best human love, and could make demands upon its children that would fill true human love with shame were it to stoop to make such demands. The acceptance of such a doctrine concerning the Divine Nature, revealed all too truly the sad spiritual condition in which they were when they pro-

fessed allegiance to the Christ. They showed a strange lack of trust in the Divine Love of whom the Christ was said to be the exposition, when they could not approach that Love without the sacrifice of the Christ Himself. They expressed by their conduct that they could not and did not believe in and trust that Divine Love, but only the Christ who had loved them even unto death. Such was their lack of trust in the Divine Goodness, that they distinctly revealed that they had no hope of attaining to the Divine Mercy, apart from the death of Jesus. All their thoughts and affections gathered around the personal Jesus. What love they had, they bestowed upon His memory rather than upon Him whose very Nature is Love, and whose Love had ever been seeking His children throughout the long ages. It was their love to the personal Jesus which begat in them any good they received ; but, as it was not born from the Divine, it could only end in disaster. For it gave to the personal Jesus an importance which overwhelmed Him with sorrow and woe, whilst it drew the Soul still further and further away from the Divine Vision which He had Himself been the instrument of trying to restore to the Soul.

THE SOUL DIRECTED TO JESUS.

It was this false view of the Divine Love, and its propagation as the only means of Redemption for the Soul, which exalted the name of the Master even above the Divine whose Love He came to unfold and make manifest. And those who came into this world to destroy His beautiful Christhood, made this one doctrine the basis of all the perversions which they accomplished of His beautiful Teachings. For, when once they succeeded in giving such a view of the Divine Nature, and making the more apparent love of the Master to blot out from the vision of the Soul the real Divine Love by which He Himself had been moved to live His Christhood and make His Sin-offering, then they knew that they had accomplished the destruction of any vision of The Christhood which might be made. All the thoughts of those who desired such a

pure state as Christhood, were directed to seek Redemption by means of His sacrifice. They were urged to look upon the sacrifice of the Master, as one made by Him as "an atonement" for the guilt of the world. They were directed to seek Him, and not the Divine. They were told that He had so loved the world, that He sacrificed Himself for its Redemption. And the way of its Redemption, they were assured, was through the Master having accomplished something on the Cross. But what he had accomplished there, they were not informed, except that in some way He had brought nearer to them the Divine Love. And thus was His image raised before the Soul to be loved and worshipped in place of the Divine.

THE MEMBERS OF THE FIRST CHURCHES.

When the betrayers of the Christhood had succeeded in directing the attention of the Soul to the personal Jesus, it was not a very difficult task to show how the whole of the Jewish sacrificial system pointed to Him. And so they succeeded in not only giving to the Soul a perverted view of the Divine Love by exalting the personal Jesus as the Soul's Saviour, but likewise in giving such a presentation of the Passover of the Master as made it simply into a common meal at which men and women ate and drank. They thus made it impossible for any true vision of the Christhood to be presented to the Soul; for they turned the Passover into a feast. Nay, those who were received into the various Churches at their inception, were men and women who ate flesh and drank wine. The members of the first Christian Communities were more frequently of such an order, than they were of the order of those who were seriously and earnestly seeking for the realisation of the Christhood Estate. They were men and women who had been nurtured in flesh, both as regards sacrifice and diet. They were mostly of the Jewish religion whose very foundations and bulwarks were animal sacrifices for religion and food. Many of those in the first Community were of those disciples who went back from the Master when He urged upon them purity of life as an essential to discipleship

with Him. They followed Him afar off, so as not to be involved with their teachers. But they followed Him only that they might at last destroy His Message to the Soul. And so, when they formed the first Christian Community, and gave it all the authority of the names of two of the Master's most intimate disciples, they then knew that the Church they had founded ostensibly to save the race, would become the instrument of spiritual death to the Soul. For its life was the antithesis of Christhood.

All ye who have sorrowed over the sin of the world and longed for its Redemption, and have so often wondered why the Churches did not effect it, think who were the men and women who laid their foundations! Think of their founders no more as those few devoted men and women who had intimately known the Master and His Teachings; but rather as those men and women who were not of Him, who hated the very idea of the true Christhood Estate, and for that reason had come into this world at the time of the Christ's appearance, to make his beautiful Christhood of non-effect! Think of Churches with such foundations as they laid, ever having the light of the Divine within their Sanctuary! Think of Churches interpreting the Divine Love, whose leaders, by means of fear, and often occult power, could smite the erring with blindness, and stretch in death those who had failed to keep their promise concerning their goods, and then, with impious audacity, to attribute what they had done in their wickedness, to the Judgments of the Divine Love! Oh, the monstrous cruelty of it all! *For the Christhood meant that the life must be absolutely pure in meats and drinks, as well as in all other respects; that it must shun the ways of the world in its manner of life, and become even as the Christ Himself; that it must know the Divine Pity, and express it in daily conduct towards those creatures unto whom that Pity ever flows; that they who followed the Christ must be sharers of the Divine Compassion, as that Compassion sought to minister through them unto all the Father's Children.*

J. TODD FERRIER.

GETHSEMANE !

O Love Divine ! that stooped to share man's lot,
And paused not, till his lowest state was reached
In that " far Country," where the Darkness reigns,
And those dwell who lost the Light of Heaven.

Upon Thy Soul Thou took'st that dark despair,
Whose Nature is of Hell, and Woe, and Death,
That, wrung with their anguish, Thou might'st know
That sense of loss which there o'erwhelms the Soul.

O Love Divine ! Thus knowest Thou the pain
And anguish of those Souls who lost their way
Amid the wilderness, and found no Helper
There, but Darkness only, when they called for aid.

O Soul ! How real was Thy Gethsemane !
Who may yet read its Mystery of Pain ?
Who may yet sound its depths of travail sore ?
Who understand those sufferings Thou didst bear ?

None knew Thee as Thou, lonely, trod'st the Earth,
Clad in stained garments like a fallen Soul—
Garments which oft were like men's tarnished lives,
But *red-dyed* through thy sorrow, pain and woe.

O Soul Divine ! Thou wast as one unknown,
As one from whom men sought to hide their face,
Because Thy Soul was pure amid their wrong,
And always strove to reach the path to God.

O Soul Divine ! Thou bor'st Thy dark Gethsemane—
The burden of man's deepest sin and woe—
To open up man's path, "*the narrow way*,"
Back to the Father, from whose home he strayed.

O Love Divine ! When shall we love like this ?
When shall our Souls be won to live like thine ?
When shall our Being reach that height sublime
Of sacrifice, in service for our Lord ?

J. TODD FERRIER.

THE MYSTERY OF THE COMMUNION OF SAINTS.

Herein is Love's secret, and the mystery of the Communion of Saints.

Love redeemeth, Love lifteth up, Love enlighteneth, Love advanceth Souls.

Love dissolveth not, neither forgetteth ; for she is of the Soul, and hath everlasting remembrance.

Verily Love is doubly blessed, for she enricheth both giver and receiver.

Thou who lovest, givest of thyself to thy beloved, and he is dowered withal.

And if any creature whom thou lovest, suffereth death and departeth from thee,

Fain wouldst thou give up thine heart's blood to have him live always ; to sweeten the changes before him, and to lift him to some happy place.

Thou droppest tears on the broken body of thy Beloved ; thy dreams goeth after him, and thou criest unto his ghost :—

O Dearest ! Would God that I might be with thee where now thou art ; and know what thou doest !

Would God that I might still guard and protect thee, that I might defend thee from all pain and wrong and affliction !

But what manner of change is before thee I know not ; neither can mine eyes follow thy steps.

Many are the lives set before thee : and the years, O Beloved, are long and dreary that shall part us !

Shall I know thee again when I see thee ? and will the Spirit of God say to thee in that day, 'This is thy Beloved ?'

.

Behold ! Love is a ransom, and the tears thereof are prayers.

.

Yea, thy Love shall enfold the Soul which thou

lovest: it shall be to him a wedding-garment, and a vesture of blessing.

The baptism of thy sorrow shall baptise thy dead, and he shall rise because of it.

Thy prayers shall lift him up, and thy tears shall encompass his steps: thy love shall be to him a light shining upon the upward way.

And the Angels of God shall say unto him, O happy Soul, that art so well-beloved: that art made so strong with all those tears and sighs.

Praise the Father of Spirits therefore: for His great Love shall save thee many incarnations.

Thou art advanced thereby: thou art drawn aloft and carried up by the cords of grace.

For in such wise do Souls profit one another, and have Communion, and receive and give blessing:

And so much the more as the heart within them is clean; and the way of their intention innocent in the sight of God.

Yea, the Saint is a strong Redeemer: the Spirit of God striveth within him.

.

Blessed is the Soul whom the just commemorate before God: for whom the poor and the orphan and the dumb creature weep.

And thou, O righteous man, that with burning Love bewaileth the death of the innocent, whom thou canst not save from the hands of the unjust:

Thou who wouldst freely give of thine own blood to redeem thy brother, and to loosen the bond of his pain:

Know that in the hour of thy supreme desire, God accepteth thine oblation.

And thy Love shall not return unto thee empty: according to the greatness of her degree, she shall accomplish thy will.

And thy sorrow, and tears, and the travail of thy Spirit, shall be grace and blessing to the Soul thou wouldst redeem.

Count not as lost thy sufferings on behalf of other Souls : for every cry is a prayer, and all prayer is power.

That thou wilt do is done : thine intention is united to the will of Divine Love.

Nothing is lost of that which thou layest out for God and thy brother.

And it is Love alone that redeemeth : and Love hath nothing of her own.

ANNA BONUS KINGSFORD, M.D.

EDWARD MAITLAND, B.A.

(From "*The Perfect Way, or the Finding of the Christ*").

THE CREED.

. He
Whose heart is full of tenderness and truth,
Who loves mankind more than he loves himself,
And cannot find room in his heart for hate,
May be another Christ. We all may be
The Saviours of the World, if we believe
In the Divinity which dwells in us,
. And nail our grosser selves,
Our tempers, greeds, and our unworthy aims
Upon the Cross. Who giveth love to all—
Pays kindness for unkindness, smiles for frowns,
And lends new courage to each fainting heart,
And strengthens hope, and scatters joy abroad—
He, too, is a Redeemer, Son of God.

ELLA WHEELER WILCOX.

THE NEW INTERPRETATION.

XIX.

THE STORY OF THE TWO BROTHERS.

There were once two brothers who belonged to the Kingdom of the Divine, and who served before the Lord in that Kingdom. These two brothers were ministers unto all those who were seeking to rise up on to that Kingdom; and it was their Office to teach them concerning the Divine Nature, so that those who could understand their teaching might be able the sooner to rise up on to the Kingdom of the Divine. And when they had imparted to such Souls that knowledge of the Divine Nature, they again rose to serve in their respective spheres.

But for many ages the brothers had not been happy, because the Younger of them desired to leave the Kingdom of the Divine, in order to go out from the Celestial World with the intention of founding another kind of Kingdom whose life would partake of a different order. For the wonderful life of the Celestial Heavens, had made him long to try to fashion another Kingdom whose life would resemble it, but be of a more permanent order. Long had he desired to possess a Kingdom which would be of such a character as not to change like that of the Divine Kingdom, at the will of the Divine. And so the two brothers had often talked over what the Younger one desired; for the Elder brother always tried to dissuade him from such a calamitous thought and desire. He had known of the brother's desire for many ages, and always sought to win him from it. He had sought him out, when free from his Office of service to the Divine, for the purpose of warning him

against the awful dangers which would follow if he permitted his desire to rule him. And on the last occasion when they met on the Celestial Heavens, the Younger brother turned against the Elder brother, because of his importunity to him not to pass out from the Divine. But the Elder brother only loved him the more, because the Divine Love was so great within him.

The Younger brother at last had to descend from the Divine Kingdom. The conditions which his thoughts and desires engendered were such as to disturb the harmony of the Divine Kingdom, because all his desires and thoughts were so strongly reflected in his garments, that the Angelic World could see them; for the manifestations on the Celestial Kingdom are by means of the garments worn by those who dwell there. And for such manifestations to have continued, would have led to the destruction of those Souls who had not risen sufficiently high so as to be above the influence of such erroneous manifestations; and they would not only have had the like desires generated in them by what they saw, but might have interpreted those manifestations as from the Divine. And so the Divine Love and Wisdom had to request that the manifestations cease, because of the danger of them to His Angelic Children. And so the Younger brother left the Divine Kingdom, to seek some other sphere where he could give such expression to his thoughts as he desired.

When the Younger brother left the Divine Kingdom, there was great grief. The whole Celestial Heavens wept for very sorrow that he could ever dream of going out from the Divine Love, who loved him unspeakably; and from the Presence of the Divine

Wisdom, from whom he had received all his light. For the Divine Love had nurtured him for many ages, as one who needed special care. He had come up with his Elder brother from a system whose life was weak, and whose nature was not wholly like the Divine. And he had brought up with him into the Divine Kingdom, those latent desires which afterwards found such sad manifestation. His brother had also inherited the same weaknesses, but had lost them all under the Divine Care. So when he went out from the Divine Love, all the latent desires whose manifestations the Angelic World had witnessed, soon found vent in more permanent manifestations upon the lower Spiritual Heavens. And there he set up a Kingdom such as he desired.

When the Elder brother saw what had happened to the Younger, he also left the Divine Kingdom; for he said that he could not live without his brother. He asked the Divine Love to guard him as he descended to where his brother had gone, that he might again plead with him to return. But the Divine Love warned him against the awful danger of descending into such conditions, lest he should follow his brother too far, and fail to find his way back again. But he only sought the more to be permitted to descend and seek him out, in the hope of bringing him back to the shelter of the Divine Love, and to his original Estate wherein he received light from the Divine Wisdom. And so he too left the Father's home to seek out his wandering and erring brother. And, when he left the Kingdom of the Divine, the whole Angelic World wept with joy, because of so great love towards his brother. For they saw in his great love the Vision of the Divine Love

for all His Children; and it filled their Souls with delight to know how greatly they were all loved by the Divine. And the Vision beheld by them upon the garments of the Elder brother was such as they had never seen before on the garments of any of those who dwelt in their homes: because he loved the Divine so greatly, that all his garments were lit up by the Divine. And what they, therefore, beheld, was the Vision of the Divine Love upon his garments.

The Younger brother descended ever lower and lower through the Spiritual Heavens, until he reached that land which the Heavenly dwellers knew as "the outer darkness"—a land whence the Divine Wisdom is banished, and where the Divine Love is unknown. There he built up a Kingdom upon foundations whose nature was opposed to the Divine, and ruled over those who followed him there. He sought by every means to change the very Spiritual Heavens into the same conditions as he had created, when he turned all the beautiful Spiritual Substances of the lower Heavens into such permanent conditions as he had desired. He there reigned over all the Souls who listened to his interpretation of the Divine Purpose, and turned their affections from the Divine Love, to seek satisfaction in the more permanent creation. Thus did he visit upon the Divine Love and Wisdom, in return for all the love bestowed upon him. And he regarded what he had done in the light of a just recompense to the Divine, because the Divine would not permit him to remain on the Celestial Kingdom. Nay, he even sought to bring down into the conditions of his "far country," the whole Angelic World. But, as he was in the Darkness and they were ever in the light, they knew not the dangers which had threatened them at

his hands. But the whole Celestial Heavens had to be shut up for ages, until he lost his knowledge of the Divine which he had taken down with him into the "far country" of "the outer darkness." For only by such an action were the Angelic Worlds saved from his hate.

But when the Celestial Heavens could again be opened for the descent of Souls to minister unto such as were making their way up to the Divine for the various planetary spheres where the children from the Divine were generated, then it was found that the Younger brother had succeeded in destroying some of these beautiful creative systems, by changing their Spiritual Substances into those conditions which he so much desired and sought. He had prevailed upon the beautiful system known as Jerusalem, to move away from the Divine. And when it became known in the Celestial Kingdom what had happened to Jerusalem, there went up before the Divine the sad lamentation over the fate which had befallen so beautiful a City. The whole Angelic World mourned because of the terrible betrayal by him who had once been of themselves, and who had been the subject of so much love from the Divine. And the whole Angelic World was startled by the bitter sorrow of the Divine; for there rent the Heavens the anguish cry of the Divine Love—

"O Jerusalem! Jerusalem! What have I done to thee, that thou shouldest have forgotten me?"

That cry was also heard by the Elder brother who had been seeking amid the darkness for the one who had gone out from home: and when he heard it, he wept. His Soul was torn with anguish for the Divine Love; and so he rose again to the Kingdom where he had ministered. But ere he rose again, he

looked out upon the scene of desolation wrought upon the planes of Jerusalem ; and, as he beheld them, he wept over the City because of her desolation ; and he said that he would not rest until she was restored to her former beauty.

Our readers will see from the story we have here recorded, the difference between it and the story which stands for it in the accepted records under the title of, The Prodigal Son. The latter was written by the betrayers, not so much to destroy the Christhood, as to insult the Divine Love. For, though the story of the Prodigal Son seems to illustrate the Divine Love for all His erring children, through the reception into the home accorded to the wanderer ; yet the whole story is based upon conditions whose nature are absolutely opposed to the Divine Nature, and what the Divine Love seeks in and for all His children. For the two brothers spoken of are represented as having had divided between them the father's inheritance ; yet the picture represents that inheritance as still retained by the father. Still, in the picture, the younger brother had given to him some portion of the goods which were his own ; whereas the elder brother (who was supposed also to have received his share of the inheritance, though he remained at home), finds himself still even as a servant in the house. For when it is said to him by the father that they must make merry as his other son had returned, the elder brother remonstrates with the father for so doing, and refuses to go into the house, because the younger brother had received from him his goods and squandered them ; whereas he himself had never received any goods from the father, not even a kid that he might make merry with his friends.

That is the first gross perversion of the Divine Love in His dealings towards his children. The writers in that picture succeeded in representing the Divine Love as offering itself as a gift, and then with-holding the gift

promised. But the insult was presented under such a subtle form, that none of the Children have discerned the purpose of the story as told by the betrayers. For the whole story is impressed with images of life and conduct which are not only an insult to the Divine Nature, but which have effectually hidden from view the meaning of the Divine Love in its action towards the Children. For the pictures of life presented are such as to turn the thoughts of the Soul away from the very purpose of the Divine Love, to seek a life of shame, in the full assurance that whenever the Soul desired to return to the Divine, it could do so, however degraded were its habits and sinful its desires.

The story of the Prodigal Son has done more than any other of the perverted Teachings, to destroy the purpose for which the Christhood was lived. It has impressed itself upon the Soul of millions as the true picture of what they are by nature, and what the Divine will do for them when they return. It has thus given to the Soul a false view of its own nature, and a false view of the character of Him from whom it came. It has held Him up as one who loved His Children with a love that had no regard for Truth, or Honour, or Purity. It has revealed the hand of the betrayer in every line, whilst it has purposed to come from the lips of the pure and loving Christhood. It has presented the Soul in the state of shame to which he himself sank after he went out from the Divine Presence, but has made it return unto the Divine Home of Purity in the garments of shame. It has represented the Heavenly Father as receiving back the Soul in its garments of shame, and clothing it in the most beautiful robes of Heaven. It has represented the Holy and Loving Divine One as making a feast such as any voluptuous Greek or Roman might have revelled in, in order to express His joy at the return of the wanderer. Nay, it makes Him seek to draw down his own eldest son into the same state of voluptuous revelry. For the betrayer had before him the one purpose of insulting the Divine.

The story of the Prodigal Son has been the means of encouraging many to return to the Divine, in spite of the terrible purpose underlying it. It has encouraged not a few to rise out of their degradation, in the hope of meeting the Divine Love. And for this we are more than thankful, that, notwithstanding the awful falsehoods in the picture—the degradation of the Soul itself, the terrible images of the Divine drawn upon its foreground—yet that it has even aided some of those who have fallen into “the outer darkness,” to seek again for the light. For thus much has the purpose of the betrayers been frustrated.

But the few whom the picture has aided in their dire extremity, have been as a mere handful of Souls in the ocean, so many are the millions it has ruined for ever. It was just the picture of life to encourage the voluptuousness of both Greek and Roman; and so it left its mark upon the life lived by those who composed the Greek and Roman Churches. It was just the kind of picture of the Divine Love so greatly desired by these Nations, and such as they had created for themselves in their religious reveries; and so it met all their desires. It was such a picture of the Divine Love which influenced the middle ages, and wrought such fearful havoc even amongst the best of the priesthoods.

The Divine Love as represented in it, is less than any true human love. For, were any child to wander so far away from its home, and then return in garments of shame; surely the parents would themselves be filled with the sorrow born in them of the shame of their child, and would never seek to share such a sorrow with any one in the form of some public feast. And as the sorrow of the parents would be commensurate with the purity and greatness of their love, so would it, the purer it was, the more seek to cover up the very memory of the child's shame and sin from the vulgar gaze of any who might be curious to see and learn what had happened. And the parents would not seek to reveal, even to the child, the depth of its own shame, but would give it that secret help

which it most required, to impart to it the strength necessary to enable it to overcome all its weaknesses and its failures, and to clothe itself once more in garments of purity and love. And they would thus lift up their child again into a sense of honour in which it would regain that inner consciousness of goodness which would make it strong against falling away. And so they would thus accomplish the healing of their child.

And if this would be the path for parents whose love even at the best is limited, what must the path be for Him whose Love is infinite? Must His pure Love rejoice over shame that fills a human parent with the sense of degradation in his child? Must His Love feast itself, even whilst the awful marks of shame are still engraven upon the wanderers? Must His Love know no sorrow over such fearful spiritual loss? Must His Love seek less in the character of His Children, than the earthly parent seeks? Must His Love, so pure and full, find no higher expression of itself, than to receive back the wanderers when they return, regardless of all the shame and sin which they may bring with them? Must His Home of unspeakable Purity be defiled by them returning to it in their states of degradation and shame? Must His Love, because of its unspeakable greatness, cease to regard sin? Must His righteous Nature be sunk into oblivion, in order to enable Him to receive them again? Nay, is Heaven itself to be turned into such a country as that from which they have returned? For, merely to put Angelic robes upon them, would not change their nature into the Angelic states. And so the very Heavens would be made to constantly reflect the awful conditions from which they have returned. And thus the Father's beautiful Home would become like the land where the prodigal spent his substance—the scene of such evil things as had borne him company there.

The story of the Prodigal Son must now be shewn up in its true light. The betrayers meant to prevent the Soul from reaching the Estate of human Christhood, and

so drew the picture. The Father Himself as the Divine Love, was crowned with dishonour by His own Son, who said that He had not fulfilled the obligations of a Father to him. And that dishonour was intensified when the Divine Love was made to stoop to be regardless of the sin and shame which He beheld in the wanderer. Yet even there the betrayers did not pause in their infamous picture; for they made the Divine Love lower Himself to the awful state of the voluptuous revelry of a Greek or Roman feast.

J. TODD FERRIER.

THE PURITY OF THE DIVINE LOVE.

If the Heart knoweth not the Divine Love; then it knoweth not how to speak of that Love.

If the Heart knoweth not that the Divine Purity is such that none may approach unto it who are not Pure; then it indeed knoweth not the Divine.

If the Heart says that the Divine may be approached by any one who is not Pure; then it knoweth not that Purity.

If the Heart knoweth not that Purity, then it knoweth not the Divine: if it says in the language of Angels that it knoweth the Divine, and speaketh for the Divine, and yet knoweth not that Purity; then its message is even as the sounding of brass and the clanging of cymbals.

If the Heart speaketh for the Divine, and yet knoweth not the meaning of that Purity; then that Heart knoweth not the Divine.

If the Heart speaketh of that Purity of the Divine, as other than that of being unapproachable, except by the Purified; then it verily speaketh with the voice of an Angel whose nature is not from the Divine.

If the Heart can so speak of that Purity, then it must indeed be inspired from the Kingdom of Darkness.

NOTHING BUT STONES.

I think I never passed so sad an hour

Dear Friend, as that one at the Church to-night.
The edifice, from basement to the tower,

Was one resplendent blaze of coloured light.
Up through broad aisles the stylish crowd was thronging,
Each richly robed like some king's bidden guest.
"Here will I bring my sorrow and my longing,"
I said, "and here find rest."

I heard the heavenly organ's voice of thunder ;
It seemed to give me infinite relief.
I wept. Strange eyes looked on in well-bred wonder ;
I dried my tears : their gaze profained my grief.
Wrapt in the costly furs, and silks, and laces,
Beat alien hearts that had no part with me :
I could not read, in all those proud cold faces,
One thought of sympathy.

I watched them bowing and devoutly kneeling ;
Heard their responses like sweet waters roll ;
But only the glorious organ's sacred pealing,
Seemed gushing from a full and fervent Soul.
I listened to the man of holy calling :
He spoke of creeds, and hailed his own as best ;
Of man's corruption, and of Adam's falling ;
But naught that gave me rest—

Nothing that helped me bear the daily grinding
Of Soul with body, heart with heated brain ;
Nothing to show the purpose of this blinding
And sometimes overwhelming sense of pain.
And then, dear Friend, I thought of Thee so lowly,
So unassuming, and so gently kind ;
And lo, a peace, a calm serene and holy,
Settled upon my mind.

Ah, Friend, my Friend ! one true heart, fond and tender,
That understands our troubles and our needs,
Brings us more near to God, than all the splendour
And pomp of seeming worship and Vain Creeds.

ELLA WHEELER WILCOX.

A VISION OF MAMMON.

THE worship of Mammon was to be "the sign" whereby "the last days" were to be known to all the Faithful. They were to "discern the times and seasons" whereby the evil one would make himself manifest. They were to flee into the Mountains of the Divine Life, so as to be preserved from the evil which would overtake men and women. They were to seek nothing in the City, lest the like evil should overtake them. They were to hide themselves in the Hills beyond the City, lest the enemy should find them. And the things which they had heard from the Divine, they were to proclaim from their dwelling-places. They were to receive no goods out of the City, but to live on the pure things which had been given to them. They were not to seek out those who would not listen to their message, but only those who desired to accompany them to the Hills of the Divine Life. They were to be as strangers and sojourners in a weary land wherein no Living Waters were to be found. They were to remain in the Hills until all had been accomplished concerning the overthrow of the City of Desolation. They were to seek for nothing out of the City, but only to seek out THE BOOK OF THE LORD. They were to leave behind them everything which they had brought from the City, and only to seek for the riches of the Lord.

These were the injunctions given by the Master, unto those faithful Souls who had remained with Him to the last. They were spoken by Him to them, after His Vision of Gethsemane. They were the outcome of what He saw in that Vision. They were the fruits of what the betrayers had done, and were still doing. They were the result of the betrayal of the Divine Love, and the denial of His purpose to redeem the Soul by means of the Christhood. They were the ultimates of all the forces warring against the revelation of that Love as seen in the form of the Christhood. They were not born from the

few mistakes which some of the disciples made in their anxiety to publish abroad the Christhood, but were the forces generated from the Astral plane through those who had come to defeat the Christhood. They were "the powers of darkness" combined against "the Lord and His anointed;" and, as such, The Christ met them in His various earth-lives. They were all present when He was living His beautiful Christhood for the Children to learn from how to again reach up unto the Divine Vision. He knew that they were present amongst those who came to Him with a view to entrap Him. He felt their presence, though He could not in His limitations always discern who they were. He knew for what purpose they had come, though He could not definitely lay it to their charge. He knew them when they had been in other conditions, and when they too had seemed to respond to the Divine Love. He was, therefore, no stranger to them, though He knew not their dark and evil ways. But, in His Vision of Gethsemane, He saw them in their dark work. He beheld them seeking to overthrow all that He had tried to do. He saw them betraying all those whom he had loved. He witnessed them perverting all His Teachings, and presenting the Divine Love as One who would have His sense of justice satisfied, ere he forgave His Children their mistakes and receive them unto Himself. He beheld poor Paul arise with his new scheme of redemption for the race, as one illumined and called by the Lord. He saw him take many of the profound Sayings which He had given to His friends, and give them meanings which were not only foreign to them, but which also betrayed the Divine Love in His purpose to redeem His Children by means of the Christhood. He saw how the Churches which Paul would establish, would be carried away. He beheld the rise of all the conditions which, in the various ages, rent these Churches asunder. And so we have named His Vision, the Vision of Mammon; because it was the Vision of the triumph of all that was opposed to Truth and Purity and Love.

How real that Vision was to Him, Gethsemane testifies. How true that Vision was, the present state of the Churches testifies. That it was no mirage to Him. His Sin-offering is the witness. That it was no mere Astral delusion, may be known by all who desire Truth and Purity and Love. That those whom He saw at work were no fanciful pictures of His own mind, all His sad, sad earth-lives bear witness to. And that they were the very "powers of darkness" arrayed against the Divine Purpose, all who love the Estate of Christhood may know. For they not only destroyed the work of the Christ, but they destroyed the very Teachings which He gave to His followers. And, when they accomplished the destruction of His Christhood, and then His Teachings, they set to work to accomplish His destruction as a Divine Soul. They made all His Earth-lives nothing but misery to Him, by causing the Astral plane of the Planet to descend constantly upon Him with its false and evil images, so as to betray Him. And they thus tried to wreck His faith in the Divine Love, by making His lives such, that they often were unbearable to Him. And it was in this very way that He had to make His Sin-offering. He was not only like unto His Brethren, in that He assumed forms full of weaknesses like their own; but the enemies who always hated Him, took good care that His lives should be made for Him, even as the earth-hells. So they constantly persecuted Him, and caused His lives to be such as even His Brethren fled from. They even made His Brethren into the tempters and betrayers of His trust and love. And so, those who destroyed His beautiful Christhood for the Children, have not paused in their work of evil. But they have at last been overthrown in their power. For He whom they have so woefully wounded, has risen again out of the Sepulchre wherein they buried Him as the Christ, to expose their works.

The Vision of Mammon was seen by the Master in His Vision of Gethsemane. And that it was only too sadly true, the Churches may be seen to make manifest.

When they are stripped of all their external forms and traditional beliefs, they have nothing with which to clothe themselves. They are not "lights" in the world; for they possess no knowledge of the Divine, except such as may have come down to them through the ages from the days of the Messengers; though even that knowledge has passed out of the realm of the Soul into the kingdom of the mind, and so has become a mere empty theory or affirmation. They are not as Christ in the world; for they know no true Christhood. They would not understand the Estate of Christhood were it presented to them. They eat flesh; and they traffic in everything that makes against the Estate of Christhood. They nourish their bodies on the lives of living creatures whose plane of life places them in their power; and they minister unto every desire they have, just as the voluptuous lives lived by men in the world. They know no true sacrifice; for they value everything at so much material gain. They know not the meaning of the Christhood; for they repudiate those who seek it. They know nothing of that Love which they crave to share from the Divine Hand; because that Love is ever gracious, and full of healing and tender mercy. They know not the meaning of Compassion, though they create many societies in its name; for they have no mercy where they have power, and show to one another often times the same callous disregard for Compassion, that those do who nourish and clothe their bodies at the expense of untold suffering. They are the very embodiments of Mammon. They worship all that the world worships. They value their members for so much, according to the status which the Mammon-worshippers give them. Often their members are of less value to them than a sheep. They bow down to rank and wealth which have been created by the very life-blood of those whom they regard as the poor of the Earth. They give their chief seats to many of those who have reared those dens which give birth to all the hells that may be witnessed everywhere. They have the very seal of the "beast" upon them, and are only known

according to their number and their earthly power. They are accursed, because they have sought the accursed treasure. They are the true expositions of those who first betrayed the Master, and then His beautiful Christhood. They were born with the name of Him upon them; but they were generated in darkness, and founded in hate. From their very foundation, when the disciples who had only known the Master from afar, sought after an outward kingdom, until the present time, they have been Communities whose purpose was ostensibly that of Christhood, but whose life has always been its betrayal through its denial in life. They have thus borne the name of Him whose beautiful Christhood they have always repudiated.

J. TODD FERRIER.

WHEN THE HEART KNOWETH.

If the Heart speaketh through the lips the words of love, and knoweth not the Divine; it is even as the sounding of brass or the clanging of cymbal.

If the Heart knoweth the Divine in its love, it will also know how to live the life of the Divine Love.

If the Heart knoweth the Divine, its ways will be even as those of the Divine; for the Divine Love is pure, and knoweth only what is pure.

If the Heart knoweth the Divine, it will also know that there is for it only the Divine Purpose in life.

If the Heart knoweth the Divine, it will likewise know how to follow the Divine Path.

If the Heart knoweth the Divine, then its seeking will always be from the Divine.

EDITORIAL NOTES.

THE
RESURRECTION
A FABRICATED
STORY.

The sacred Passover of the Master was not accomplished until some days after what is known as the Resurrection. It was not merely an act such as is set forth in the records accepted by the Churches, but was a process in which He gradually divested Himself of His beautiful Christhood, in order to be able to descend into such lives as men and women lived. The Resurrection, as it has been called, never took place. That event was another part of the imposture foisted upon the later Communities. The whole story of the Master's Resurrection was a part of the fabrication, in order to make the destruction of His beautiful Christhood all the more effectual. For, even as a matter of correct history, the story is impossible. The story could never have been accepted by those who were able to discern spiritually. And those who have so discerned, have always found it a stumbling-block. For all its details are full of the same contradictory statements as are found throughout the other portions of the records. And these are so subtly placed, that it has always been a matter of great difficulty to discern where the error lay. So subtly are these contradictory statements placed, that, though the spiritually discerned have stumbled over the Resurrection as presented in these records, yet have they not been able to separate the false statements from the truth on which they were built up by the betrayers.

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THE
CRUCIFIXION
AND
AFTERWARDS.

The Resurrection as understood by the Churches, and as interpreted by their chief teachers, never occurred. What did happen was, that the body of Jesus—which then was in a state of perfect Spiritual Christhood, and so could not die because there were no corrupting molecules within it, but which could suffer the very pangs of the Crucifixion, and swoon under the torture—was taken away from the Sepulchre by two of those disciples who had come to understand something concerning the nature of the body which the Master wore in their midst, and who resuscitated it. They foresaw what would happen during the awful trials to which He was subjected before the various parties who sought His destruction.

They had seen how He suffered in the presence of those who were opposed to His beautiful Christhood, and His Teachings concerning purity of life. They had witnessed the effect upon Him of the presence of such as were impure in their living and desires. They had beheld how He groaned in His Soul when forced to come into contact with any whose lives were not on the path to human Christhood. They had seen how He suffered when those approached Him in whom the Divine Presence was still veiled, and how He constantly shrank from speaking to such concerning the Divine. They had been witnesses of His agony many a time, when the people who came to enquire of Him were of those who were known to seek His destruction. Nay, on more than one occasion, had they to shield Him by their presence, from the hate poured forth from many of those who came. And thus they grew to understand that He was not like other men in His body and mind, but that He was as one who, though appearing in all respects to be a man, was nevertheless not a man. And in this way they also came to enter into the fuller meaning of His Christhood, to see in it something infinitely higher than a mere human life. And also in this way did they at length arrive at the knowledge that His body was not like that of other men and women.



A MIRACLE
AND THE
CHRISTHOOD
IMPOSSIBLE.

The Resurrection as understood by the Churches, was an impossibility. For, when once the silver cord of life is severed which attaches the Soul to a body, that cord can never again be united. The idea of miracle in the case

of the Master, is as impossible as any other interpretation which the teachers of the people have called in to their aid. The very idea of any such miracle having taken place, itself destroys the whole fabric of their doctrines concerning the deity of Jesus. And were it true that He had performed on His behalf by the Divine, miracles of such a nature as to enable Him to escape the ordinary experiences of men and women, then these miracles would for ever destroy any claim that might be urged on His behalf, as one who passed through life like other Souls, and bore the same experiences. The very thought of a miracle having had to be performed on His behalf, at once makes His Spiritual Christhood into a myth.

And the thought that that Christhood performed any miracle on its own behalf, would reduce the Master to a mere Magian who knew the secrets of nature, and made use of them to make it appear that the Christhood had all Divine Power. Yea, the very idea of anything having taken place out of the natural order of events, itself militates against any true Christhood for the Master. For, though He was indeed The Christ—one whose Christhood was from the Divine; and though that Christhood gave to Him a Spiritual knowledge of all things relating to the Divine; and though that Christhood was lived in a body whose nature had been so changed in its early days as to have eliminated from it all the molecules inherited from His pure parents, whose presence would invite disease and death; and though, in the last days of His Christhood, that body was so fragile and pure that everything of a material nature hurt it; yet would the Master have ceased to be who He was, and have destroyed His Christhood, had He even desired that any miracle should be performed on His behalf.

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JESUS
AND
THE CHRIST.

The Resurrection of the Churches was only the resuscitation of the body of Jesus. He had borne the heat and burden of the long trials, and the ignominy as well as the anguish of the Cross. These had taxed His frail form beyond its powers, until He could no longer endure the strain. His death on the Cross, was no death like that which overtakes the ordinary body. It was not dissolution of the organism, but only the withdrawal of the Christ who animated the body. For when the body was laid hold of by the evil and cruel persecutors, not only at His crucifixion, but also on several occasions when His enemies sought to injure Him, the withdrawal of the Christ (who was His real self, the body only being known as Jesus) became a necessity. For the real Christ could not then descend to come into contact with evil, because His very presence in Jesus would have destroyed those who sought to do Him hurt. For no evil person could approach a Soul who had reached the Estate of Spiritual Christhood. If they attempted to do so, then one of two things must happen: either the Spiritual Christ must withdraw from His vehicle to the Spiritual planes, or the person will have such antagonism set up within the mind towards the one

who is in a state of Christhood, that their Soul will recoil before the Spiritual Presence of the Christ. And it may be, that that Soul, instead of seeking to overcome its evil mind, will be drawn down by it, until it too is lost in the darkness of the mind. Yea, it may be that that Soul will allow its evil mind to change the very nature of the Soul itself, until it also comes to think evil, and to seek it. Indeed, that may happen to such a Soul, as overcame the Younger brother in the sad, if beautiful, story in our article concerning the Prodigal Son: it may sink lower and lower into states of spiritual darkness, until its light fails altogether, and it sinks to be lost forever. And that Soul may not know the day of its visitation, when the Divine Love has spoken unto it that it might retrace its steps. It may happen in its case, as in that of the Younger brother in the story, that the very Divine Love itself is rejected.

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THE
POWER
OF THE
RESURRECTION.

The Resurrection of the Churches was supposed to have proved the deity of the Christ. It was supposed to have shown how Divine He was. It has been used all through the history of the Churches, as the foundation on which to build up the faith of the people in any future states. It has become so valuable an asset in the faith of the Churches, that they have affirmed over and over again, that all their faith in the Christ depends upon the truth of the Resurrection story. They have sought to impose their interpretation of the events, as essentials to fellowship with them. They have expected all their members to hold fast to the material facts. They have urged all their scholars to abide by these facts. And, yet, they are even now, after all their efforts, only in the same state as they were when the Churches were first formed. They know no more about the Resurrection now, than did the ignorant and spiritually blind men and women who were drawn into the first Christian Communities. For these latter, there was some excuse for their ignorance; but surely there can be no excuse for those Churches which have more than eighteen centuries of investigation to fall back upon! The Churches pride themselves on their scholarship concerning the facts recorded in the accepted accounts of the Resurrection; and yet they are never certain as to what will happen when a new interpretation is presented to them. They profess to glory in the surety

they have of the events recorded; yet are they ever fearful lest these events should be shown up to have been gross impostures. They are always singing the praises of Him who triumphed over the grave; yet are they in constant dread lest something should happen to expose the frauds in which they so blindly trust. They affirm that the fabric of Christianity stands or falls upon their belief in these frauds; and yet many within these Churches whose voices dare not be raised, have long since refused to accept the frauds as facts. Many there be within the Churches who are not only thoroughly weary of their unspiritual interpretations of spiritual events, but who are calling out for the Bread of Life in the language of earlier days when the Souls of the Father's Children were famished and cried aloud, "Who will show us any good thing?" For there are many souls in the Churches to-day who are hungering and thirsting for the Bread of Heaven and the Streams of Life. They ask for Bread, but they receive a stone. They seek for Light, but they are led into darkness. They crave for the Life of the Kingdom, but are given a revised and adapted life of the world. They cry out for the Living Waters, but are given the stagnant pools of mere tradition to drink. They seek for the long lost Vision of the Soul, but no man is able to tell them where to find it. And thus are they like jewels lost amid the rubbish of tradition.



THE CHURCHES'
RESURRECTION
ONLY A
SEPULCHRE.

The Resurrection must now be explained. It has long been as an unrolled stone against the sepulchre wherein the betrayers buried the Christhood. It has lain there so as to make it appear that the Christhood was not a real Christhood, but only so in appearance. It has lain there through the ages, so as to defeat the very purpose for which the Christhood was lived. For, by its presence, it has attracted the attention of all who earnestly desired to understand the Christhood, and so has made that impossible to them. It has thus not only destroyed for them any true knowledge of the Christhood; but it has been the instrument of drawing them down into the graves of matter, by leading them to believe, first, that such an event could ever have taken place with such heavenly accompaniment; and, in the second place, to make them believe in the possibility of such a monstrous

thing as the resurrection of their own bodies from a state of corruption into one of an Angelic Nature. The stone which the betrayers set over the sepulchre wherein they buried the Christhood, has now been rolled away. It has been rolled away by the restoration of the Christhood.

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THE STONE
OF THE
SEPULCHRE
ROLLED AWAY.

The Resurrection may now be understood by all who have risen out of their graves of matter to seek only for the Divine. It may be apprehended in its true nature, even by those who cannot quite understand the process by which such a body as that of the Christhood could be attained. It may now be seen who and what were the supposed friends who were said to have come to the sepulchre to embalm the body of the Master. And it may also be known, by those who are able to discern the inner sense of the things of which we have written, what was the character of the betrayers who first destroyed the Christhood, and then shut it up in the sepulchre of impossible material events which they ascribed to the Angelic World. And they will also know how it is that the Churches are what they are—mere Communities of worldly men and women, who have the sad misfortune to be so dark concerning the Nature and Character of the Divine, that they can with impunity speak of themselves as His Children, and as the followers of His Christ, even whilst their lives are, in every respect, a violation of any Christhood, and the antithesis of the likeness to the Divine.

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THE
BURIAL
OF THE
RESURRECTION.

The Resurrection has been buried. It never occurred. It was buried even by those who created all the events. It was fashioned a dead image; and it always remained a dead image. It was fashioned to impart a semblance of life to the Soul, whilst it shut it up within its own sepulchre. It was fashioned that it might draw the Soul to seek there for its Christhood, in the full assurance that it would hear there no Angelic Voice bidding it seek no more for the living amongst the dead. For, though the enemies put such language into the lips of one of the Angels whom they fashioned, yet it was like the message of a dead image; it has had no power to awaken the

Soul to the truth which, with such terrible irony, it is made to utter. The Angels are also buried. They were buried by the betrayers when they made them speak with human voices unto those who were supposed to have gone to the sepulchre. They have never had any life born in them from the Angelic World. Nay, even those who were all supposed to have been there to see and hear them, were likewise buried in the same sepulchre : for they were not those whom the Master knew and loved. The names of some who were dear to Him were used to give the whole of the impossible events an air of seeming to have been real. And the names of these followers were used to bolster up the imposture, because they were the most intimate friends of the Master, and so would seem to lend it more authority. Nay, the names of two of the disciples who were far away when the supposed events occurred, were brought into the most prominent part of the story. And when the betrayers placed them there, they knew that they had accomplished what they purposed.

THE VOICE OF THE DIVINE.

If the Heart speaketh through the voice of an Angel, but knoweth not the Divine ; then shall its message be even as the sounding of brass.

If the Heart knoweth how to speak concerning the Divine, it will speak of the Divine Love

If the Heart knoweth how to speak of the Divine Love, its speaking will be from the Divine.

If its speaking be from the Divine, then its message will be concerning the Divine.

If the Heart knoweth how to speak of the Divine, then it must have known the Divine.

If the Heart has known the Divine, then its message will always be from the Divine.

If the message of the Heart be from the Divine, then it will be an inspired message from the Kingdom of the Divine.

If a message claiming to be inspired speak of other than the Divine, then it must be the voice of the Deceiver under the guise of the Divine.

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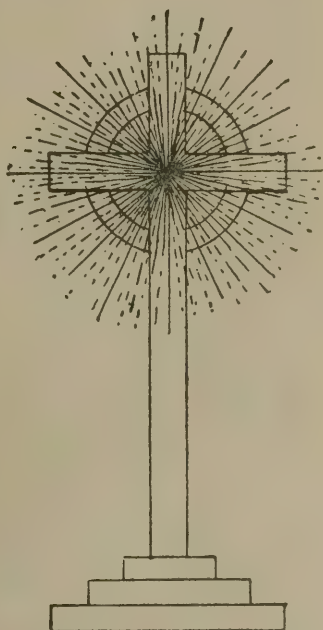
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THE DIVINE SEEKING HIS CHILDREN.

The Divine has always sought His children : even when they went down into the darkness, He sought them out.

The Divine has always mourned over the loss of His children : even when they contemned His name He sought them amid the darkness.

The Divine has always grieved over His children : when they went down into the darkness the Divine Heart cried aloud.

The Divine has always grieved over their sorrows : He has borne them upon His heart as His own.

The Divine has always mourned in their grief : He has felt it as His own.

The Divine has always sorrowed with them in their sorrows: He has ever been the sharer of their pain.

The Divine has always been as one who would not be comforted: He has been seeking His children without weariness.

THE DIVINE LOVE.

TWO VIEWS:—

THE CHRIST AND PAUL.

THE Divine Love which has been so cruelly misrepresented by the Churches, must now be shown to have always mourned over the loss of this world and its children. The Divine Love has been so much spoken of and written about by the scholars of the various Churches, that it must seem a superfluous task to try to present that Love in a different light to these writers. They have written of that Love as those do who write of something of which they have heard, but never seen. They do not write as eye witnesses of the true and beautiful manifestations of that Love upon those planes of experience into which there enters nothing that defiles either mind or soul; all their writing is only so much speculation as to the nature of that Love, and its conduct towards its own children. They write as do those vain searchers for signs and wonders in the phenomenal world who assume everything that they write, from their premises to their conclusions. They have no *real* knowledge of the nature and true action of those things concerning which they assume so much. Nay, they have even to acknowledge that what they affirm is only the result of their observations. They have to confess that, though they are fully assured of the correctness of what they say, yet have they no certain knowledge. They have to acknowledge that the conditions under which they observe these things are not the best, though they cling to their conclusions as if they could never be gainsayed. They are only writers of theories, and not of realisations. They follow the lines of investigation laid down by past ages, and resent any suggestion even that their methods are wrong. They take the views born of that past, and upon these they build up all they may have to say. They follow that past so closely in all they say, that when some other standpoint is taken, they refuse it, because it does not follow that past. They have thus not only bound

themselves fast to a method whose whole teaching has been to destroy the Divine Vision for the Soul; but in doing so, they have most cruelly misrepresented the very Divine Love of which they professed to write with the authority of the Schools. And thus have they made the Vision of the Divine Love almost impossible to the Soul.

THE VIEW GIVEN BY THE SCHOOLS.

The Divine Love as interpreted by the various Schools of religious thought, was not the Divine Love given to the disciples by the Christ. The Divine Love of which men and women have written since the days of His Christhood, was not the Divine Love which was made manifest by Him. The various writers in the Schools of the Churches have never seen that Divine Love as He spoke of it to His most intimate friends. What they have written about was the presentation of that Love given by the betrayer and his many co-adjutors. The presentation of that Love by Paul, and those who aided him to found all the Churches which grew up in the West as the issue of his ministry, was the presentation of the Divine Love as the betrayer desired it should be given to the world. For the betrayer himself influenced Paul's view of that Love when the latter went up to Jerusalem. For Paul had *never* known the Master, whereas the betrayer had. So the latter was able to impress upon Paul's susceptible mind that view of the Divine Love which may be found in all of the Pauline Epistles. Hence the awful picture of that Love to be found in the Churches to-day. For the early Churches received their education in the New Faith from the letters and addresses of Paul, and those who followed him. They never knew that picture which had been given by the Christ. They grew out of the ministry of the Pauline teaching, and so took upon them the image of the Divine as it was seen in that teaching. They rose out of the ashes of the dying Pagan and Jewish religions, and brought up with them all the evils of those religions. And it was this awful perversion of the purpose of the beautiful Christhood of the Master, which made these various centres raised in His Name, into mere centres for

the falsified picture to be believed in. And the betrayer and his co-workers well knew what they were doing, when they succeeded in giving to Paul such a view of the Divine Love.

THE VIEW GIVEN BY PAUL.

The Divine Love as taught by the Christ was the very antithesis of that taught by Paul. In all of the latter's epistles there may be traced evidence that he was ignorant of the view of the Divine Love given by the Christ. When he speaks of that Love, he always qualifies it. There is no fulness of Divine Forgiveness in it apart from the personal Jesus. Indeed, the personal element is interwoven with every attempt to present that Love to the Soul. So large a place does the personal Jesus occupy in the pictures given of that Love, that it is Jesus and not the Divine who has loved this poor distraught world unto redemption. For, though Paul so frequently speaks of the Christ rather than of Jesus, yet he always means the person who manifested the Christ—the personal Jesus. And when he relates the manifestation of the Divine Love in relation to the Christ, he always speaks of that Love as something which required to have some one other than the Divine Himself to make it manifest. For all his writings are built up on the very idea that the Christ was the exposition of that Love. And the exposition which the Christ was said to have given of that Love, is always associated with some mysterious purpose of the Divine. And that mysterious purpose of the Divine is always associated with the death of Jesus. And the death of Jesus is always associated in some mysterious way with the redemption of the world. And the mysterious redemption of the whole world is always presented as having been accomplished when Jesus died. Nay, so little did Paul understand the Divine Love, that he never fails to affirm that the manifestation of that Love had been kept back for many ages, and was only made manifest in the sacrifice of the Christ. Yea, so utterly false was his conception of it, that he never failed to give a wrong turn to those beautiful

Logia concerning that Love which he took from the Sayings of the Christ as written by St. John, during his visit to the Brethren. For these Logia may now be found throughout his letters. They may also be found in the strangest places in these letters. They may likewise be found in very perverted forms, as in the beautiful and much loved chapter on Love. They may there be found detached from their true setting, as when he speaks of that Love as something which may now be found apart from the Divine. For, from the beginning of the chapter to the end, there is not the faintest indication to show that what he means is the Divine Love. And had there been such indication, then the doctrine of Love as there propounded, would never have been reduced to the mere personal life. For no man who once knew that Love, could ever so write of it as he has done there. Because the Divine Love has naught to do with the personal element. It is so pure and beautiful, that it could never even be manifested through a human life, however pure and beautiful that life was. For the moment it entered into the personal element, its whole nature would become changed.

THE VIEW GIVEN BY THE CHRIST.

The Divine Love as taught by the Master was something very different to that given by Paul. In its very nature it was as unlike the teachings of the Pauline letters, as the Divine Light is unlike the darkness. It spoke of the Divine Love as something which was so full of Purity, that it could not even allow those who had risen out of a state of matter, to approach into the Divine Presence until they had purified themselves, even as He is pure. It showed the Divine Love in all His Purity. It spoke of the necessity for purity on the part of those who would approach unto Him. It made manifest how impossible it would be for any one to approach Him in a state of evil. But it likewise showed unto the Soul, how full of Compassion that Love was, and how it even sought to win its children to follow out and realise its purpose towards them, by seeking to realise

its Presence within themselves, through purifying their thoughts and desires. It also spoke of the greatness of that Love. It showed the Soul how that Love never wearies. It revealed to the Soul, in so far as such Love could be revealed even by a Christ, how that Love ever seeks for the return of its children, and accounteth no sacrifice too great to accomplish their Redemption from a life of evil to one of its own Purity. It always spoke of the Divine Nature as something so different to what the teachers represented ; for it always showed up the Divine Love as the very foundation of all Soul-Purity, Goodness, Compassion and Redemption.

J. TODD FERRIER.

THE DIVINE LOVE.

The Divine Love has always loved Its children : It has never ceased to love them since they fell.

The Divine Love has always sought out Its children : It has sought them even unto the uttermost.

The Divine Love has always cried aloud for their return from out the darkness : It has never ceased to cry out unto the Heavens.

The Divine Love has always sought a way by which to reach the children : It has never been without endeavour to find them.

The Divine Love has always found the way to them : It has even found them amid the hells.

The Divine Love has always found the way into those hells : It has made their very guilt Its own.

The Divine Love has always found the children : It has often descended to their estate

The Divine Love has often been weary in Its seeking
amid the hells : It has suffered untold anguish.

The Divine Love has often borne the awful burden of
their guilt : It made that burden Its own when It sought
them in the hells.

The Divine Love has mourned because of that burden :
It has been borne down by it even unto the grave.

The Divine Love has sorrowed as no man could
sorrow : It has been even as one stricken with grief.

The Divine Love must now even be seeking for the
Children : Its voice may be heard from afar.

The Divine Love must now be calling : Its messages
have been heard within the Soul.

The Divine Love must now be seeking the Children :
It must have spoken unto them in these latter days.

The Divine Love must even now be calling the
Children : It must have been making its voice heard in
our midst.

The Divine Love must have found no response to its
calling : It has sorrowed beyond all our sorrowing.

THE DIVINE LOVE:

HOW IT BECAME LOST TO THIS EARTH.

THE Divine Love must now be vindicated. It has for ages and ages been unknown on this Earth, except by those few Souls who learnt of it from the Christ, and who came to realise something of its Purity and Compassion as they followed in the path which He made for them. It was unknown on this Earth prior to His coming as the Christ, because all those Souls who had once known it, had been lost amid the darkness which overtook this world. It was once known to them when they were dwellers on The Bethlehem, because they had come to realise much of its own Purity and Compassion within themselves. They had once been citizens of the Celestial Kingdom where alone that Love can be apprehended in its Purity and Fulness, so that they knew what it meant to realise it within themselves. They knew that Love in its Purity even whilst they dwelt upon the planes of The Bethlehem: for there they were still in the Light of the Divine; for they had gone down there for the purpose of a ministry such as the Divine Love ever gives to its children. They were the Children of Love, having been nurtured under the Divine Presence. They were the Children of the Cross, having been members of the system of the Heavens known as The Luminous Cross. They had all been on the Kingdom of the Divine, and so were the Christs of the Lord. They had also all been with the Divine when they dwelt upon the Divine Kingdom, so that they knew the Divine. And they had all been fellow-servants with Him who became the Christ, when they dwelt together upon that Kingdom. For they had all risen on to that Kingdom as the result of His own loving ministry to them, and so had become to Him like fellow-servants before the Lord.

THE GREAT BETRAYAL.

The Divine Love which was so well known to these Souls, and which led them to give up the service of the Divine Kingdom in order to descend on to The Bethlehem

where they could help the Children of this Earth up to the same Divine knowledge and realisation, was lost to them through the betrayer succeeding in betraying them to further divest themselves and descend into conditions of matter, or a life in matter known as existence—that is, away from a true state of being. For at the time of which we write, this sad Earth had taken a step of the most momentous nature whose results are to-day present with us in every kingdom. It had been prevailed upon by the betrayer to move away from the Kingdom of the Divine, so as to hasten the generation of its children. The betrayer had counselled it to act in such a way as to cause all its beautiful planes to become involved, and so to upset its Celestial equilibrium. By so doing the Earth lost all power to control its own spiritual substances. And these were used by the betrayer, and those who had descended with him into the Darkness, to fashion forms of existence other than those which were part of the Earth's purpose. For they sought out every conceivable form that would misrepresent the Divine Love, in order that the spiritual substances of the Earth might be destroyed, and that the evil forms might exist as hells into which the Earth's children might at last be drawn down. They thus not only used up the spiritual substances of the Earth which had been given to it, out of which to generate human souls; but they turned these beautiful substances into such conditions as made them refuse to respond to the Divine. For they reduced them into the conditions which may now be witnessed in all the Planet's Kingdoms. And thus did they do a work upon this Earth whose nature was once Divine, which has wrought nothing but ruin and darkness upon it. They wrought a most grievous wrong not only upon the Planet as a system where spiritual children were generated for the Divine; but they wrought the like evil upon the children themselves, when they drew them down by sheer treachery into the awful hells which they had prepared before-hand for them. Nay, their wickedness did not pause there; for they laid themselves out to deceive and

draw down into the same terrible forms, also those Souls who were dwelling on the planes of The Bethlehem as the helpers of the Earth's children. For they then not only accomplished the destruction of this poor sad Earth as a beautiful creative system for the Divine; but they also accomplished the awful thing of which the Divine has spoken concerning them who did it, that for such an act there could be only one name, and that was, Satanic. And it was thus that "the outer darkness" became known as the Kingdom of Satan, or the Destroyer. And when these betrayers succeeded in drawing down into those very same hells into which they had betrayed the children of the Earth, those Celestial Souls who had ministered as Christs unto the Earth's children from the planes of The Bethlehem, the Divine Love wept for very sorrow that any creatures of His creating could ever have left His Love. For He said that the Children of the Cross had always been the source of great joy to Him. And when the Celestial Heavens were informed of the Divine Sorrow over the Children of the Cross, the Angelic World also wept with grief. The Divine Sorrow was so unspeakable that the whole Angelic World was stricken dumb. And when the Angels found vent for their sorrow, it was as the Divine speaking through them of His Sorrow, and saying unto the whole of the Heavens:

Behold, and see! was there ever sorrow like this sorrow? Was there ever anguish so unspeakable? It is even Rachel (The Heavens) weeping for her children without the hope of comfort! It is the loss to the Heavens of The Bethlehem, and all who were dwelling on its planes! It is the loss to the Divine Love of the Children of the Cross!

WHO WERE THE CELESTIAL SOULS?

The Divine Love was thus lost on the Earth. It was lost to those who had been in the state of Christhood, and who knew the meaning of its nature and its operation. It was lost to this world as a spiritual system. For, though the Planet as a Celestial Being once knew it and rejoiced in it, that knowledge was lost when it left the Divine Kingdom. And though the Celestial Souls knew

it even on The Bethlehem, yet they also lost that knowledge when they were drawn down into the cruel states which the betrayer and his co-adjutors created. But they have always retained something of its influence upon them, though they were in a fallen state; and they are the Souls now known on this Planet by their love for things pure and Divine. They have ever been the helpers of the Planet's children, even though they have been utterly unconscious of it. They have always been those who loved the Divine, though they may often have expressed that love in ways which were not in harmony with the Divine Love. For, in the darkness of the wilderness of their life in matter, they have often sought to reach up to the Divine Kingdom that they might once more realise that Divine Love as they realised it when dwelling upon The Bethlehem. They have ever been the truly spiritual Souls upon this Earth—Souls who love goodness and purity and truth, even when they found the path to the realisation of these Divine qualities made impossible for them. They have always been the prophets and true spiritual teachers of man. They once knew the things of which we now write; and they may again recover the knowledge of the Divine Love as they knew it ages ago. They were once "The Christs of God" of whom the Master spoke; though the Saying was destroyed in its meaning by Paul when he applied it to conditions which were not Celestial. They were once The Children of The Bethlehem of whom the betrayers wrote in the gospel records; for the betrayers stole that treasure, and then related it to a supposed earthly event. They were the Children of Rachel (The Heavens) of whom it was said, that they were more than the Children of Leah. They were the Children of Zion of whom the prophet wrote that they must arise from the dust, and sit no longer in the darkness of the City of Jerusalem. They are now those who are on the Highway to Zion—the Way of Holiness. For, though there be many who say that they seek the Divine Kingdom and the Divine Life, and are willing to follow the path which leads to these

yet the many pass by that path and seek another whose way is easier, *whilst only the few find IT*. They who miss the Path, are not even as the wayfarer ; but too often are they those whom the betrayer has sent into this life in order to find paths which look so like that which leads to the Divine, but which lead Souls away from it ; that by walking in those paths they might ensnare those who would seek out the Divine.

The betrayer to-day is just doing what he did ages ago. He is ever seeking how to ensnare the Children of Zion, and to draw them back into those hells of animal desire which now burn in the human race. He is always present to the Soul when it is seeking most after the Divine Path. And he is most present, where the Soul loves most. For the Celestial Souls, having once known the Divine Love in its Purity and Compassion, have the reflex effects of that Love upon them ; and so they seek to love like the Divine. But the betrayer has always tried to direct that love in them down into the human channels, to seek there for that realisation which can only come to them when they rise out of the degradation of matter, into the conditions of Divine Communion. It has always been the aim of the betrayer to keep them in states of matter. It has always been his aim to prevent them from arising from the ground, or low material conditions, where he has held them in cruel bondage. To this end did he betray the Master. For this purpose were the beautiful Teachings of the Master destroyed by him. Unto this terrible end were all the Churches of all the ages founded.

THE OVERTHROW OF SATAN.

But the hour of his dominion hastens to its close. The day of his reign over the Celestial Children is setting. The time of his end draweth near. For there shall arise a Star in the Orient whose Light shall be even as the Divine unto them who seek out the Lord. Unto him shall the people seek, that he may tell them concerning the Divine, and of His great Love towards all His children. He shall lead the Flock like a Shepherd unto

the Divine Path, and unto that Holy City of the Lord whose foundations are the Pure Love of the Divine, whose gates are all beautiful Paths into the Divine, whose Light is from the Divine, and whose Life is Divine. And in his coming shall the Earth rejoice. For, there shall go forth from him that rod of Divine Love which shall at last make all things to blossom where now there is only found the wilderness. And the Redeemed of the Lord shall in very deed return unto Zion. Yea, for them also shall the desert place be glad, and the lonely heart rejoice; for they shall walk in white before the Lord; and by their whiteness shall they be known. And by their whiteness they will change the life of the wilderness, until it also becomes the garden of the Lord. For their ministry shall know no night of sin, when they have again returned unto Zion. But they shall be even as the Children of the Day in whom the Divine Presence is a continual Light. They shall no more go out into the wilderness, nor know any more the sorrow of its life in the Darkness; for they shall arise, even as the firmament of the Heavens, to shine before the Lord. They shall mourn no more as those forsaken of the Lord; because they shall again know the Divine, as once they knew Him.

J. TODD FERRIER.

THE DIVINE LOVE IN SORROW.

The Divine Love has always sorrowed over the fall of His Children ; He has sorrowed without the comfort of hope.

The Divine Love has sorrowed beyond all human sorrow, for His sorrow has known no end.

The Divine Love has mourned over the Children, because they were not to be found.

The Divine Love has mourned over the Children all through the ages, because they were as those who go down into the pit.

The Divine Love has mourned all through their absence, because he loved them with a love that could not die.

The Divine Love has mourned all through the ages, because He knew their sorrow and anguish must be great.

The Divine Love has mourned all through the ages, because of the darkness into which they fell.

The Divine Love has mourned all through the ages, because they could not find their way back to Him again.

The Divine Love in His mourning sought them out, yea, even unto the uttermost.

He sought them even unto the darkness, and rested not until He found where their dwelling was.

He sought them out in their dwelling-places, that He might make Himself known unto them.

THE NEW INTERPRETATION.

XX.

THE DIVINE LOVE INTERPRETED.

THE Divine Love must now be vindicated. It was vindicated by the Christ in His beautiful Christhood. It was vindicated by all the Teachings which He gave concerning the Divine. It was vindicated by Him in His sad Sin-offering which He made for the world, when He divested Himself of all His Divine Attributes in order that He might descend on to this Earth as the Christ, and then as the Sin-offering. It was vindicated by Him even during His Sin-offering, by the way He always viewed that Love as a pure and beautiful thing which could not regard sin, though having profound compassion towards the sinful. For, in all His lives as the Sin-offering, He always sought out that Love when He entered into the silence to commune. And He never failed to try to impress men and women with the fact that, however much the evidence of experience on this world might seem to militate against such a view as He presented to them, yet He knew that the Divine Love was always pure. Nay, He always sought to show by His own love, that the Divine Love was unlike any ordinary human love. For He always gave His love with a fulness that knew no measure. And He gave that love even unto those who were frequently of the order of those Souls who had followed Him into the world to make His life as difficult as possible. For, though He never knew them to be His real enemies, yet He always was conscious of the lack of their sympathy. Yet He loved them like the Divine Soul that He was, because He could not do other. For, in His various earth-lives as the Sin-offering, He had to encounter the most bitter opposition from all those who had come into this world after Him that they might afflict Him with their treachery and their cruel conduct. They made His lives a burden unto Him by the way they acted, so that He often desired that His life might soon come to an end. They sought always to ensnare Him

with their vain life, so that He might fall into their net. They often sought to take Him by force, when He was unwatchful of the meaning of their conduct. They rejected His love when He offered it to them, because they were unable to receive it. He came unto His own in every one of His lives, though His own never received Him. But they refused even to hear His voice, when He spoke to them of the Divine. They could not endure what He had to say, because His words were always concerning the Divine, and the purpose of the Divine in human life. He never had any message such as those had who knew not the Divine, and cared not for Divine things; and so He was misunderstood, both in His life and His message. When He sought the ways which men seek, they made Him only suffer the more; because they were so barren of everything that was Divine. When He went down into the various states of Soul-life where He found Souls dwelling, in order that He might know their experiences in His own Soul, He was always filled with anguish at the sin which He saw, and when its hand was laid upon Him. When He had to feel that sin as if it were the desire of His own Soul to dwell in it, the anguish in His Soul was unspeakable. And when those who dwelt there saw what they could not understand in Him, they attributed it to something in His nature which was different to their own. But they generally attributed it to causes which had nothing to do with His experiences. And when they did that, they only intensified His anguish; because He felt that they misunderstood Him in His conduct. Yet He loved even those who most misunderstood Him, and who rejected His love.

The Divine Love has been vindicated by Him. He has affirmed during all His incarnations, that the Divine Love only sought to recover His children from evil, and not to seek any satisfaction for Himself. He has ever affirmed that that Love required only the sacrifice of a pure heart, and not any sacrifice of animal or human kind. He has always risen out of the religious environ-

ment amid which He learnt, as a man, the thoughts of the Divine entertained by man ; until He has once more seen the Vision of the Soul, through the realisation of the Divine. He has never failed to attain unto the Estate of human Christhood in every incarnation, however low He had to go down in His experience to reach unto the Soul of man ; for, though the vehicle through which He made His Sin-offering in every life was often of an order which handicapped Him in the extreme, yet He always became the master of the vehicle, or body and brain, and redeemed it unto the life of the human Christhood. He made manifest in every one of His lives how it was possible for the Soul to rise up out of states of evil into the Estate of human Christhood. He never thought of Himself as a Christ, though He constantly urged men and women to join Him in seeking for that Estate. He never asked that men and women should regard Him as any different to themselves, though He always felt that He was different ; but why He was different, or how He was different, He never could tell. He only sought the joy of their fellowship, but found so few who cared for His. His Soul anguished that none seemed to seek the Divine ; because only in that fellowship had He any part to play, and the general fellowship of men and women was ever a burden to Him. Their way was not His way, nor their thoughts His thoughts : for amid all His experience, He ever sought the Way to the Divine ; and all His thoughts were fixed upon finding the Divine. His thoughts were ever running along channels other than human, whilst the thoughts of men and women were born of and nurtured in those channels which run through the life of the world. His way was not their way, because everything He did had a meaning in it which they could not understand, but which they constantly misinterpreted. And thus was He always as one who was unlike other human Souls, whom not even His most intimate friends could understand, whom not even those He most tenderly cared for could interpret.

. He was truly the prophet's Man of Sorrows. He was verily the prophet's Son of Man. He was the Son of Man, because in all of His lives He was the burden-bearer for man. He was the Man of Sorrows in these lives; because He abhorred the very things which He was compelled by His Sin-offering to do, in order to know those evils by which the Soul of man was overtaken. He was the Son of Man, because during his Sin-offering He entered into every state that man had descended into, and so took upon Himself in the most real sense the very infirmities of His brethren. He was truly the Son of Man because, though He was more than man, yet He never assumed to be more than His brethren. He was the Son of Man in that He bore the likeness of man, not only in His body, but likewise in His mind. For, so fully did He become as man, that the mind of His body was just like the mind of man, in its desires and feelings. And yet, so fully was He always the Son of the Divine Love, that, when He again rose out of the low estates into which His various lives drew Him down as the Son of Man bearing the burdens of His brethren, He always sought out that Love, in order that He might again know it in its Purity and Compassion, and that He might once more realise that Love within Himself, so as to be able to vindicate it to His brethren. And He ever sought to realise that Love in its Purity, when He essayed to rise out of His low estates. But none knew what He sought for in His endeavours; though they often made His seeking the more difficult for Him, by their own lack of the same deep Divine yearning. Nay, even His most intimate brethren often mistook that profound yearning of His Soul, by relating it to His mere personal life. And so He passed through their midst, in all His lives, as one whom they failed to understand. And He passed thus through His lives for them, that they might not understand Him, but that they might understand something of the Divine Love. For the love which moved Him to live all His sad Earth lives, was the Divine Love. For it was the Divine Love that moved Him to leave the

Celestial State in which He dwelt, to live His Christhood upon the Earth. It was the Divine Love which moved Him to offer His Soul as a buffet to sin, so as to know from actual experience through many human lives, how the Soul suffered through Sin. It was the Divine Love born in Him from the Divine, which moved Him to descend even into the lowest hells of human woe, that there He might taste the bitterness of the life. It was the Divine Love in Him which made Him pause not until He had reached the state known as "the outer darkness"—the state into which, if a human soul descends and remains, it becomes finally lost to the Divine. For, in his love, He paused at nothing that might enable Him to understand why the Soul remained away from the shelter of the Divine Love.

It was thus that He became "the Man of marred Visage;" because of the Divine Love which was in His Soul, and the awful hells into which He had to descend as He sought for the meaning of the Soul's absence from the Divine. And so He became the prototype of the prophet's vision; for He "sorrowed" as no mere man could ever sorrow. He was as one whom the Lord chasteneth; for so His brethren regarded Him. He was as one on whom the Lord had laid the burden of their return; for He suffered in His Sin-offering beyond the tongue of men to tell. He was as one whom His own friends forsook, because they could not understand the meaning of His life. He was as one from whom men hid their faces, because His Path was not theirs. He became as one whom the world ever scorned, because His life was not such as they sought. He became as one from whom His own intimates fleeth, lest they should have to share the scorn which the world might heap upon Him. He was accounted as one whom men despised, because they knew not the sublime purpose of His ministry. He was even as the scape-goat where men had to deal with Him; because they had no Divine longings like His own, and so misunderstood the purpose of His life. He was ever the one to bear the

burden of wrong, even at the hands of those who should have sheltered Him. He was always made the burden-bearer. For this purpose did He come into the world, that He might give Himself a "ransom," or burden-bearer, unto His brethren, in order to lift them out of their evil lives into the knowledge of the Divine Love. Unto this end was He born, that He might at last take the Soul away from states of sin. Unto this end did He live in the hells of human passion for a season, that He might at last lift the soul out of those hells into states of spiritual purity. Unto this end was He made even as Sin itself, that He might be able, through the knowledge of its bitterness and woe, to redeem the soul from its power. Unto this end was He made even as one whom the Lord forsaketh, that He might be able to raise the Soul up from "the outer darkness" into the Divine Light. Unto this end was He the Man of unspeakable sorrows, that no Soul might fail to find in Him the meaning of the Divine Love. For, it was the Divine Love which ever moved Him to go down into the many hells to discover why the Soul remained in them. And it was the Divine Love which ever moved Him to rise out of these hells of low desire, unto the state of human Christhood.

J. TODD FERRIER.

CORRECTIONS.—In our last issue two very serious mistakes occurred. On page 270 where the paragraph begins "But where the Celestial Heavens, &c," there was a misplacement of the prepositions which changed the entire meaning of the sentence. The third and fourth lines should read :

"All were making their way up to the Divine *from* the various Planetary spheres where the children *for* the Divine were generated."

On page 273 the letter l was dropped out by mistake in the word "revelries" where the sentence begins "It was just the kind of picture, . . . in their religious revelries, &c" This mistake changed the entire meaning of the thought.

THE CHRISTS OF GOD.

For them shall the wilderness rejoice and blossom even as Lebanon, and the desert place no more bring forth death.

For them shall the wilderness no more give forth thorns and thistles, nor the desert be a scene of desolation.

For them no more shall the wilderness be the land of darkness, nor the desert the place of sorrow.

For them no more shall the wilderness be the land of separation, nor the desert the place of meeting.

For them no more shall the wilderness be the land of the enemy, nor the desert where he makes his lair.

For them no more shall the wilderness be the land of sorrow, nor the desert the place of their weeping.

For them no more shall the wilderness be the land of their captivity, nor the desert the place of their humiliation.

For them no more shall the wilderness be the land of their dwelling, nor the desert the place of their sorrowing.

For them no more shall the wilderness be the land of their suffering, nor the desert the place where they lie down to rest.

For them no more shall the wilderness be a land of evil things, nor the desert the place where they lurk.

For them no more shall the wilderness be a land of great weariness, nor the desert be a place where no rest is found.

For them shall the wilderness give place to the garden of beauty, and the desert be no longer known.

For them shall the wilderness be made as one that rejoiceth, and the desert as one that is glad.

For them shall the wilderness become the land of the Heart, and the desert place the scene of much joy.

For them shall the wilderness be changed into an Highway, and the desert be even as a way unto it.

For them shall the wilderness become even as the land of their Nativity, and the desert as the home of the weary.

For them shall the wilderness become even as the land whence the light is no longer banished, and the desert a place where no evil reigns.

For them shall the wilderness become even as the land in which the Sun no more goes down.

For them no more shall the wilderness be the betrayer, nor the desert the place where he makes his prey.

For them no more shall the wilderness be as the path whose way has no ending, nor the desert the place to which the path leads.

For them no more shall the wilderness be as the place where the Soul seeketh in vain, nor the desert the land where it is lost.

For them no more shall the wilderness be as the home of the Soul, nor the desert the land where it dieth.

For them no more shall the Moon smite in the night, nor the Sun consume in the day.

For them no more shall the Moon refuse her shining in the night, nor the sun withdraw his face; for the Moon, or the Mind of the Soul, shall be lit up from the Divine when the Lord is again its Sun.

EDITORIAL NOTES.

A SACRIFICE
WORTHY
OF THE
CHRIST.

The hour has come when the Divine Love must shine forth in its own sublime Purity. It has not so shone on this Earth since the days when The Christ made it manifest to those intimate friends who remained with Him to the last. It then shone forth in the great love which He revealed, when He divested Himself of His beautiful Christhood so that He might be able to descend into the various states of human experience. It was not so much in the life of His Christhood that He revealed the depth of that Love, as when He put aside all His own feelings in order that He might be able to discover how men and women persisted in viewing the Divine Love wrongly, and so remaining away from its beautiful purifying influence upon the Soul. For when He put aside His own feelings, He laid aside that part of His nature which had been born in Him from the Divine. He not only laid aside His own Divine Attributes which He had acquired on the Divine Kingdom, but He also laid aside all that He accounted precious to Him, when He put aside His own purity that He might know, by actual experience, the meaning of sin. He not only divested Himself of His Divine Attributes, but He divested Himself of the most precious Divine part of His Nature. The cry which He was said to have uttered on the Cross when dying, was never spoken in public. The betrayer put it there to destroy its wonderful meaning. The cry of anguish, and the Saying, "It is Finished," were both spoken in the process of His unspeakable Act of Divestment. They were the utterances of His Soul as He gradually went down from the state of Christhood into those of human Souls. And as He went down, He called aloud even to His own Angelic Nature. And as He went down He also spoke these words which have been made the cause of unspeakable anguish to Him. For the betrayer knew what had been done by Him when He found these memorable words amongst the other Sayings which were stolen from the Brotherhood. He did not understand *all* that they meant, otherwise He would never have put them in his record of the Master's life. But He knew sufficient of their meaning to understand that the Master had actually gone down into the same states as human Souls dwelt in. But, when He attempted to destroy their meaning, he was not too careful.

THE
DIVESTMENT
OF THE
CHRISTHOOD.

The Christhood was not simply to show the Soul how to live before the Divine. It was not simply an attainment on the part of the Christ. It was not a life like what men and women imagine it to have been. For the Christhood of the

Master was not only a human Christhood, but also a Celestial Christhood. It was not simply an attainment such as the Soul may reach, but was such as none but Souls who had once been in that state, could understand. It was not only a human Christhood in its absolute purity of life, but was also a Celestial Christhood in its Divine Illumination. It was therefore a perfect Christhood. And being so, when the Master divested Himself of all His Attributes as a Celestial Christ, and His purity as a human Christ, He then passed over from the Kingdom of the Divine on which He constantly functioned, into that kingdom in which the Souls of men and women live. And as He passed over, He gradually lost the Light from the Divine Kingdom which had always burned clearly within Him. Nay, as He divested Himself of even His human Christhood, the agony in His Soul became so great, that He cried out in His extreme anguish—"Eli! Eli! Lama Sabacthani!" For the Light from the Divine Kingdom had to be withdrawn as He descended into the human conditions. And it was the growing darkness within Him which caused Him to exclaim. But that was not all. It was also like a farewell unto His own Angelic Nature as He went down into the awful darkness in which abode the Souls of men and women. And it was as the intense darkness overwhelmed Him that He gave utterance to the Saying, "It is Finished." For, when the Divine Light was withdrawn, then His Passover was accomplished.

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THE
DIVESTMENT
WAS HIS
PASSOVER.

It was the Christhood divestment which constituted His Passover. It had nothing to do with any other form or ceremony. And when He gave utterance to the words whose nature have been so little understood, and which have been made the cause of untold anguish to Him, then the divestment was completed. "It was finished." But there still remained unto Him His pure life, whilst He went down in His Soul; and that remained in the state of

the human Christhood. So it was not until He passed away from the body that the Sin-offering fully began. And it was not for some years after the events of the Crucifixion, that He at last passed away. And it was not until His passing away, that He came to know the meaning and the woe of sin. For, though He always knew what He had to do in order to prepare Himself to make His Sin-offering; yet He never exactly knew whilst in the body, when it would have to begin. For, when He divested Himself of His Christhood, He put Himself under the same limitations as a human Soul. He made His divestment so complete, that He did not know when He might even take up the burden. And so He became from the very commencement, like unto His brethren.

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THE
PASSING-OVER,
AND WHAT IT
MEANT.

When the Master gave utterance to the words, "It is finished," He meant that the passing over from the Divine Kingdom to that on which men and women functioned, had been accomplished by Him. He only meant that. But the meaning of the words was more profound than any human Soul could ever understand. For, what He had accomplished was not merely a death on the Cross to the body, but something infinitely more to His Soul. It was the death to His Soul that He meant when He said it was finished. For to Him the loss of the Light from the Divine, was as death to His Soul. It was the passing over of His Soul from that land where there is no spiritual darkness, into one where there was no light. It was the passing over from the knowledge of the Divine, into a state of Soul-life where that knowledge must be withdrawn. It was the passing over from a state of absolute purity, into one where the forces of impurity were ever ready to attack His Soul. It was the passing over of His Soul into conditions in which it was tempted and tried by evil, even as men and women are. It was the passing over of one who was absolutely pure, into such conditions of experience as would make Him lose, for a time, His beautiful purity amid the impurities of the land whither He had gone. It was the passing over of one who *never* knew evil in any form, as a part of His own life, into such experiences as would make Him know evil in every form in which it presented itself to the human Soul. It was such a passing over as men and women have never dreamt

of, because they have never known the meaning of His Christhood. It was a *real* passing over, and not an imaginary one. It was the Passover of the Lord. It was the Passover which He had greatly desired to celebrate, but not with any eye witnesses. It was the Passover which the disciples were asked to share in, though in a sense little dreamt of even by them. And it was the Passover of the Pascal Lamb, because the Pascal Lamb was the symbol on the Spiritual Heavens, of the Divine. For, the Soul who made that Passover, had, ages and ages before, reached to that state on the Divine Kingdom, known as the Pascal Lamb. For the Christ was none other than the Elder Brother whose story is found in that of the Story of the Two Brothers. And the Elder Brother represented the Divine Love seeking for the Soul. And the Elder Brother was the Divine Love expressed in the Soul of one of His Angelic children. And the highest Angelic Kingdom is the Divine Kingdom, where only those dwell who have reached even unto the Divine Nature. And the Christ-Soul had reached unto that wonderful state of Being, when it is said of Him that He was exalted to be a Son of God. And, as the Son of the Divine Love, He became the Interpreter of that Love to the Soul. But in doing so He had to descend to the very level of the human Soul itself. For only in this way could the Soul be made to apprehend that Love.

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THE
DIVINE LOVE
ABSENT FROM
THE EARTH.

The Divine Love may now be understood. That it has never been understood by the Soul since its fall from the Spiritual Heavens, is quite evident. That that Love has been not only misunderstood by the Soul itself, but likewise by all who have come to the Soul with the profession of leading it back to the Divine Love, ever since the days of the Christhood, is surely self-evident where men and women are not blinded by false views of the Divine Nature! That that Love has never been known on this Earth, except in such few Souls as have found the path to the Divine, may surely be seen in every one of the Earth's kingdoms. For in none of them does that Love appear manifest. In the lowest kingdom we find the reign of death; and in all the other kingdoms, the reign of strife. The geologist may glory in his discoveries of forms that once were active; in the possession of the

knowledge that man was not the first creature living on the Earth ; that the rocks and stones have a history long antecedent to his appearing ; that these rocks and stones tell the story of the presence on the Earth of living monsters ; that these monsters were the lowest forms that ever were found on the Earth ; that they were creatures not only of monstrous form and size, but also monstrous in their habits ; that these creatures were the progenitors of all the forms of life which may now be found upon the Earth. But, though the Geologist may thus instruct us concerning those periods in relation to the outward forms of the creatures which then peopled the Earth, he knows no more concerning the creatures themselves, than do those who never heard of their existence. For, what he has to tell us, he gathers from the land of death. And from that land cometh no knowledge. For all that he has to tell, he has to imagine. He knows nothing beyond the fact that these awful creatures once peopled the Earth. How they came into existence, he cannot tell. For what *noble purpose* such creatures could have been created, he leaves others to say. He may or may not affirm them to be the creations of a Divine Being ; all he can do is to tabulate their numerous forms. Nay, even here is he often at fault ; because many of the first forms were absolutely destroyed when the Earth changed her polarity, prior to the period known as the Antedeluvian. The first forms were nearly all destroyed when the Earth was forced to change the motion of her outermost planes.

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THE
PURPOSE
BEHIND
EVOLUTION.

That such monsters, both in form and nature, could never have been the creation of Divine Love, would never have required to be stated, but for the constant endeavours of many would-be interpreters of the conditions which are to be observed in the animal kingdom to-day. Those who first created these monstrous forms, having failed to keep the Earth's children in them, would now endeavour to relate their own work to that beautiful Divine Love from whom can issue no evil thing. They would relate to the action of that Love, all the horrible conditions at which the Geologist guesses in his researches. They would impress upon the mind of men and women such pictures of the Divine as would prevent the Soul from ever

reaching to the truth. They would give to the Soul such a view of the Divine as would turn it again towards the animal kingdom for its interpretation of the Divine Love in action. For, by this means would they prevent the Soul from ever arriving at any knowledge of the sublime Purity and Goodness of that Love. And this is the end which the materialistic philosophy has in view. It seeks to blind the Soul to the Divine Vision. And when that philosophy succeeded in winning many noble Souls over to its view of the Divine action as expressed in the Animal Kingdom, it drew down many who were indeed truly seeking for the Divine meanings in Creation, as it has been named. For the doctrine of the evolutionary philosophy has nothing to show to the Soul, but a history whose every page is black with the spirit of strife. It has nothing to tell concerning the Divine Creation, but what is evil from beginning to end. It has not one page of its history on which the words of Compassion and Love are written. It has not one page of its history on which there may not be read how terrible was the evil in the Animal Kingdom, right from its earliest records up to man himself. For what was done on the lowest realms of that Kingdom in the earliest ages, is even now being done by man. The same horrible hate prevails against races and classes. The like demoniacal power is exercised, where it can be done without danger. The same horrible sensualism prevails; for, though the conditions are changed, the old desires remain. There may be found for the Geologist, the interpretation of what he could not understand. There may be found for him the meaning of the low life lived by his dead people. There may be found for him the meaning of all the terrible strife which then prevailed. For the venue only is changed: the spirit remains.

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<p>THE DIVINE LOVE MISREPRESENTED AND ABUSED.</p>	<p>The Divine Love was misrepresented by the betrayer when he turned the beautiful Christhood of the Master into a mere life lived to gratify the Divine. The Divine Love was horribly abused by him, when he made the Master in His life associate with the lowest of the people. The Divine Love was abused by him when he represented that Love as demanding a sacrifice for the guilt of the world. The Divine Love was abused when he made that</p>
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sacrifice take the form of a human victim. The Divine Love was misrepresented by Him when he made that sacrifice to be the death of the body of Jesus. The Divine Love was abused by him when he made that death the ground of the Divine forgiveness of sin. The Divine Love was misrepresented by him when he presented it as being satisfied with the death of Jesus. The Divine Love was abused by him when he represented that death as the ground of the Soul's access to the Divine. The Divine Love was abused by him when he made the Divine accept the sinful without their purification from defilement. Yea, he misrepresented and abused the Divine Love whenever opportunity presented itself.

For this end came he into this world. Unto this end was he born as one who should betray the Divine. Unto this end did he leave the Father's Home ages and ages ago. For he was the Younger of the Two Brothers in the Story. He was the one who went into the far country. He went out from the Home of Light and Love, and he went into the far country of darkness and hate. He has never returned unto His Father. The perverted story in the third Gospel is surely the most terrible irony that ever was penned. For he not only has not returned unto the Father, but he remains in the far country of the darkness. Nay, so little does he desire to return unto the Father, that he never misses the opportunity for misrepresenting that Father's beautiful Love. And his latest method of procedure has been the announcement of the doctrine of the evolutionary philosophy as the true method of interpreting the purpose of Creation, and the method of the Divine by which the Soul may rise out of matter as its child, up on to the human kingdom.

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EVIDENCE
THAT
THE EARTH
HAS FALLEN.

The Divine Love had nothing to do with the Creation which has been so loudly vaunted as the work of His Hands. The Divine Love could not have been the Pure and Beautiful thing it is, had it been capable of

creating such monstrous forces to live such monstrous lives. The Divine Love never could have fashioned anything unlike itself. If it is the rare and beautiful thing concerning which many affirm, then it could never have brought into existence a world whose every kingdom, from the lowest to the highest, is the theatre of forces

whose manifestations give the constant lie to the statement that "GOD IS LOVE." He could never have fashioned a dead world whose forces work towards death wherever they play. He could not have created this Earth to be the scene of the most fearful devastation on all its kingdoms. He could never have made man as he is. For, though man as a pure being might have fallen, he could always have risen again, if he so desired. And the very fact that man has *never* risen from his fall, not even though the Christ was said to have redeemed him, is surely a testimony that there have been upon this earth throughout the ages, those who hated the Divine Love, and who sought every opportunity to defeat its true manifestations. For surely that Love, so manifest in the Christ, would not have left its children through untold ages, to find their own way up to the Kingdom of the Soul! Surely that Love, which could so reveal itself in the Christhood, must have had some other purpose for this Earth than that which the evolutionary philosophy affirms!

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HOW
THE EARTH
FELL FROM
THE DIVINE.

The Divine Love was betrayed in the creations which now stand in its name.

The betrayer of the beautiful Christhood of the Master, was the betrayer of the Divine Love when he misled the Planet to take a step which landed it

ultimately in "the land of darkness." He advised the Planet to move out from the Kingdom whose magnetic forces were essential to it, in order that all its beautiful planes might be thrown into confusion, and that he might then make use of the spiritual substances of which they were composed, to fashion such forms as he desired. The Earth knew him only as a Celestial Being, and not as one who had purposed to leave the Kingdom of the Divine. The Earth knew him as a teacher and helper of Souls who were making their way up to the Divine. For at that time of which we now write, this poor sad Planet was one of the Celestial Suns unto whom it had been given to perform the ministry for the Divine, of generating from the spiritual substances of its planes, what were then known as the Children of The Bethlehem. For The Bethlehem was the first or lowest state of the Soul as a spiritual organism. It was the state into which the human race had reached when it was also betrayed. It was the state on the Spiritual Heavens where the Soul

began to function. And The Bethlehem, as a lower Heaven, was the place where the Souls went who had just been generated. And there they remained, until they were strong enough to endure the magnetic light of the higher Heavens. For The Bethlehem was full of planes, through which the Souls passed on their way up. It was there that they were shepherded by those Celestial Souls of whom we have written. And it was when they had almost reached the state of spiritual realisation that would have enabled them to ascend higher into the Heavens, that the betrayer appeared amongst them. He came first to the Planet to persuade it to move away from the Divine Kingdom; then he entered the various planes of the Planet to change their substances into other than spiritual conditions; then he fashioned out of these substances the awful monsters of the Geologist; and then he ascended into The Bethlehem, and there succeeded in deceiving the whole of its human Soul inhabitants, and in taking them down again with him, until they reached the outermost Kingdom of the Planet where he had prepared for them the monsters, in the hope that, as they knew no better yet, they might be persuaded to seek embodiment in them. And thus did he treat to such fearful abuse the Divine Love that had nurtured him! And alas! he succeeded in getting the human race to enter these awful forms; and when he had done so, he knew that they were lost until such time as the Planet might be able to recover itself.

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THE
PURPOSE
OF THE
DIVINE LOVE.

The Divine Love must now be shown to have had a nobler purpose in the creation of this Planet, than even the best of men have ever dreamed. It must be shown to have had a beautiful purpose in the creation of the human

Soul. It must be shown to have made itself manifest when it first created this system now known as the Earth; and then the whole system known as the Solar. For the Earth was a Celestial Sun on which Souls were generated for the Divine. It was at that time the centre of this system. It was the centre of light to all the planes known as The Bethlehem. It was the centre of life to all who were on those planes. And it was the Divine representative to all its children, because all its planes reflected the Divine. And when the great betrayal took place, all its planes were changed into mere kingdoms of

darkness. And in that darkness have they remained unto this day. And, through that darkness, the Soul has had to seek for the meaning of its own life. And, because it cannot find that meaning in the Light of the Divine, it attributes all its sad, sad history, to the Divine Love. And thus has the betrayer treated the Souls of those who were to have become recipients of that Love, through having born within them the knowledge of the Divine as they rose from Kingdom to Kingdom in the Heavens.

THE DIVINE PURPOSE.

The Divine Love has long sought for His Children : He has sought them even unto the hells.

The Divine Love has sorrowed : He has sorrowed as none can understand.

The Divine Love has mourned : He has mourned as no one could mourn who was not Divine.

The Divine Love has sorrowed : He has found none to respond.

The Divine Love has mourned, because none regarded His sorrow.

The Divine Love has sorrowed, because no one regarded when He called.

The Divine Love has purposed to Redeem His children : He has made manifest to them who could hear His voice.

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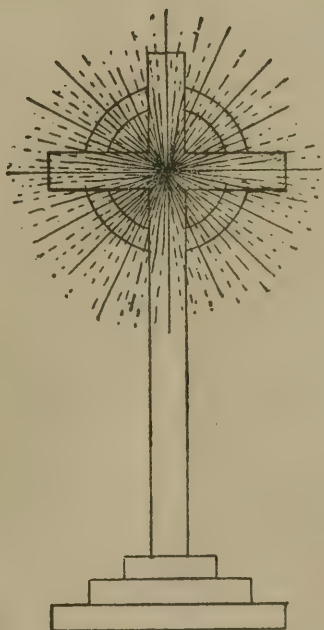
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THE HERALD OF THE CROSS

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THE WORD OF THE LORD.

The Word of the Lord is sure : there is no failure in it.

The Word of the Lord is pure : there is nothing in it that makes evil.

The Word of the Lord is even as the day : there is in it no darkness.

The Word of the Lord is as the everlasting light : there is no end unto it.

The Word of the Lord is as the Divine Himself : there are no measures in its giving.

The Word of the Lord is even as the path whose shining grows more and more as it approaches the Divine.

The Word of the Lord is as the Lights in the Celestial Firmament : it shines even amid the darkness.

The Word of the Lord is even as vast as the Heavens : there is no compass unto it.

The Word of the Lord is even as the Divine Love : it seeks an entrance where it may abide to illumine and purify the Soul.

THE DIVINE LOVE IN ACTION.

THE Divine Love which the betrayer sought to represent to the Father's children as other than it was, must now be shown to the children as it was and ever is. The betrayer in all his attempts to misrepresent that Love, never ceased to speak of it as something like ordinary human love. He made human love as understood by men and women, to be the exposition of that Love toward its children. He always associated the Divine Love as made manifest in the Christhood of Jesus, with some form of ordinary human love. He always tried to represent that Love under the guise of some ordinary human affection. He always aimed at associating the love of the Master for His disciples with the idea of some merely human attachment. He always made the Master speak of His love as if it were merely that of the personal Jesus, and not the Divine Love made manifest by means of the Christhood. And this he constantly did in the records, in order to obscure the vision of the Nature of the Divine Love of which Jesus spoke. And he also did it in order to make the personal Jesus obscure the vision of the Celestial Soul who spoke through Him.

The Divine Love, as made manifest in the Christhood, was thus made impossible as a vision of such beautiful purity that it could not be approached by those who were in a state of impurity. It was represented as of such a nature that anyone could approach it at any time without that purification which was and is an absolute necessity. It was thrown upon the screen by the betrayer, in an inverted manner. It was presented as something which could be held, as it were, by the very hand, even whilst that hand was covered with defilement. The pictures which the betrayer drew of that Love in action, were not such as could have been possible where the Divine Love was concerned. For, whilst the betrayer always made that Love seek only the love of the sinner, the Divine Love seeks only for the absolute purity of its children.

And when we read in the various records which purport to portray that Love in action, that all it desired from those who sought it out, was to be loved in return, we may see how the pictures given of that Love were inverted, and how the vision of its own beautiful purity was obscured. For, when once it became associated simply with the idea of returning that Love in human action, the whole picture was reduced from the Divine Kingdom to the merely animal plane of action. For, to manifest that Love through any other venue than the mind of the Soul, was and is impossible; and to represent it as being possible, was to reduce it to the plane of the mind of the body; and when it reached that plane, it lost all its purity, and became only such love as may be engendered in the mind of the body through some other magnetic body of like nature entering into sympathetic relationship with it. And all love born on the plane of the body, however pure it may at first appear, soon manifests itself in forms which are only of the animal kingdom. And to even dream that such a love could have any relation to the Divine Love, was to dethrone it from its purity into a state in which burn the very hells themselves.

And so, when we read such stories in the Gospel records as that of the woman who was a sinner, entering the house of Simon the Pharisee in order that she might reveal the depth of her love for Jesus, we may witness how the betrayer inverted the picture. For it is the woman's love that is represented as having elicited from the Master the Divine forgiveness of her impurity. And it is even said that unto those who love, much is much forgiven—as if the realization of the Divine Love in its healing ministry were contingent upon the degree of love which the sinful one made outwardly manifest.

The Divine Love must now be shown in another light. It must be seen not only as seeking the Soul in its sin, but as seeking the Soul only to purify it from all its evils until it is as pure as the Divine. It must be shown to the Soul as it is in its own nature, and how it acts upon the

Soul when it finds it out amid the hells. And by hells we mean not only those states upon which society has written the word *degraded*, but also all those states which are away from the Divine Life. For, though men and women may not know that they are in the hells, because on the social plane they have never been led astray or been overtaken in an hour of temptation; yet they must be in the hells when they live a life which is but little removed from the animal kingdom, and is far removed from the Kingdom of the Soul where the Divine Love may alone be known, and the Divine Life attained. But the Divine Love only seeks out the Soul to make it pure, not to be loved in return. And when it finds a Soul who is seeking to rise out of the hells where it has been dwelling, it goes down into the Soul to draw it up. But, as the Soul can only rise into the conditions necessary for the realisation of that Love, by purifying itself until it is able to rise; so the mission of the Divine Love to it is one of purification. And only in the measure that the Soul purifies itself from the awful effects of its dwelling in the various hell states, will it be able to rise up to meet the down-coming of the Divine Love. For when the Divine Love seeks a Soul amid the hells, it cannot itself descend into those awful states; but it sends out its magnetic forces to draw the Soul towards itself. And as the Soul responds by means of its rising into purer states of feeling and desire, and becomes thus purified in its nature, the Divine Love is able to approach it and help it on to the true Kingdom of its life, where it ultimately comes to realise the nature of the Divine Love and the full meaning of its ministry to the Soul. And when the Soul has reached that state, then does it take unto itself the nature of the Divine Love. And when that change is wrought within it, then all that was born in it from the lower states is removed by the process of purification.

J. TODD FERRIER.

THE WORD OF THE LORD :

IT IS EVEN AS THE SUN.

The Word of the Lord is as the Sun in his strength : it acts both as light and as shield.

The Word of the Lord is as the Sun when he moves in the firmament : it constrains those who respond unto it.

The Word of the Lord is as the Sun in his giving of power unto the Earth by which her Kingdoms are replenished : it is even as that power unto the Soul who receives it.

The Word of the Lord is as the Sun in his shining : it illumines all who are within the Gates.

The Word of the Lord is as the Sun when he goeth down : its passing away leaves the Soul in the night.

The Word of the Lord is as the Sun in the day of his strength when he smites the enemies of the Earth with the breath of his mouth : it is as a swift arrow that flieth unto the place whither it was directed.

The Word of the Lord is as the Sun when he pursueth the enemies of all that hath life : it seeketh not but to overwhelm with its heat of the Divine Love those who stand in its way.

The Word of the Lord is as the Sun in the day when the enemies flee before his exceeding glory : it sendeth away from its path all who would make that path impossible as a Highway for the Soul.

The Word of the Lord is as the Sun as he dwells in the Heavens : it dwelleth upon the Kingdom of the Divine.

The Word of the Lord is like the Sun as he dwells on that Kingdom : its line goeth forth throughout the whole Heavens.

The Word of the Lord is like the Sun as he covers his face with the garment of praise : it also seeks only to make manifest the Divine glory.

The Word of the Lord is like the Sun as he rests upon his strength in the Kingdom of the Divine : it seeketh not to make itself manifest before the world.

The Word of the Lord is like the Sun as he seeks to make manifest to the World how true and deep was that Love from which it fell : it showeth unto all who will see it in its shining, how pure and good the Divine Love is.

The Word of the Lord is as the Sun as he makes known the breaking of the day : it is the harbinger of The Redemption for the Soul.

The Word of the Lord is as the Sun as he makes himself even as a furnace whereby all that is in his path is consumed : it consumeth in its heat wherein its power is known, all those elements whose nature are opposed to the Divine.

The Word of the Lord is as the Sun when he seeketh out the dark places of the Earth : it maketh known even unto the dwellers in the rocks of the mountains and the caves of the valleys, what the Divine desireth of them.

THE DIVINE LOVE DESCENDING.

THE Divine Love must now be shown in its action. It may be seen in one of the Logia. In it we may see how that Love operates upon the Soul. In it we may learn how that Love seeks the human Soul, even unto the Life Eternal. In it we may witness that Love going down by means of The Son of Man, until it has reached the outer darkness. In it we may behold the purity of that Love. In it we may witness how that Love went down even unto the hells to seek out those who had fallen into such states, in order to invite them to seek out that Love for themselves, and allow it to purify them from all their defilement. In it we may even hear the Voice of The Son of Man as He divested Himself of His beautiful Celestial Attributes in order that He might become as one of His Brethren. In it we may even hear through Him the Divine Voice calling to the Children to come up unto the Hills of the Lord. For, in that Logia, the Sin-offering was spoken of by the Master as something which had to be accomplished in the City of Jerusalem.

The Logia of which we write may not now be given in full; but we may give sufficient indication of its great importance, by referring to some of its language. For the Logia contained a description of the nature of the Sin-offering which the betrayer tried to destroy. But though he succeeded in destroying the meaning through giving to them a false setting, yet the language may be found in the Gospel records. And though the terms are somewhat altered so as to destroy their significance, yet may the meaning underlying them be discovered by the Soul, if it seeks to know from the Divine. For when we read that "The Son of Man goeth as He hath purposed," we may not only see the meaning of the divestment of the Christhood, but we may also hear the Master telling the inner group of disciples what it was that He purposed. And when we hear Him say that "The Son of Man goeth as He hath purposed, but woe unto the man through

whom He goeth," we may not only hear Him telling the disciples the nature of the Sin-offering, but also revealing to them the terrible depth of shame unto which He would have to descend. And when we further hear Him tell them that the suffering must be endured at the hands of those who hated the Divine Father, we may behold how He stooped unto the lowest estate of the Soul where are to be found all those forces which oppose the Divine. For He was to be betrayed like His Brethren by those who had first betrayed Jerusalem—the Planet-Soul; then all the Daughters of Jerusalem—the Souls who were the children of the Planet; then the Christs of God—those Shepherds of The Bethlehem who went down into the City to seek for the children of the Planet; and then, to complete the infamy, came into this life when the Christhood was being lived, in order to seek its betrayal and destroy its Vision for the Soul. And when we hear the Master saying unto the disciples that "the Son of Man must needs go into the City of Jerusalem to accomplish His Passover," we may indeed learn what He meant by going into Jerusalem. Nay, when we witness Him divesting Himself of His beautiful Attributes in order to be able to go down into the City of Jerusalem to live the life lived by the citizens, and to live that life in its every aspect, we may indeed realise something of the Divine Love made manifest in the Passover of the Master.

The Logia may not now be given as it was spoken by the Master; but the meaning of it will now be apparent. The Master had purposed to descend into the various states in which human Souls lived. But, to accomplish so much, He had to divest Himself of His Celestial Nature by laying aside all the Attributes which He had acquired on the Kingdom of the Divine. And to divest Himself of His Attributes was to place Himself in the same position as the Children of the Divine who had had the misfortune to be betrayed when dwelling on The Bethlehem. And to divest Himself of all His Celestial Nature, meant also that He must go down into the same

darkness as had befallen those who went down into The City of Death. And to so divest Himself, meant that He was become even as those who had fallen into the darkness. And to enter into those states which were the outcome of the darkness, was to descend verily into the hells where no light from the Divine shone, nor the Divine Life was ever known. And to descend into such states of darkness, was to Him even as the loss of all that He loved and valued most. For it meant that He must live such lives as those did who were in the various states known now as "the outer darkness"; and to enable Him to do so, He had to be born with bodies in which were all the elements to produce these states. And it was the descent into such bodies, and the suffering entailed by doing so, which made Him say "Woe unto the man by whom the Son of Man goeth."

The Divine Love may now be seen in action as it seeks the Soul amid the darkness of the City. It may be seen in its unspeakable depth, when it takes the Son of Man down even unto the hells, in order that He might learn by actual contact with these states, the woe of sin. And the immeasurable greatness of that Love may be witnessed as the Master laid aside His own beautiful purity in order to descend into these states, that, through knowing their woe, He might be able henceforth to sympathise with the Soul in its woes as one who had been down there also, and who knew the only path leading out of those several states. And when we see Him taking His "Flight into Egypt" in order to learn there the lessons which Egypt had to teach, we may behold Him as the Man of unspeakable sorrows and well acquainted with grief as the result of the fearful sufferings imposed upon Him from those forces which were ever in antagonism with His Soul's aspirations and purposes. And when we hear Him saying "Woe unto the man by whom the Son of Man goeth," we may learn the kind of suffering which He would have to endure, as a man, in His various incarnations. For, though He took upon

Himself bodies of evil, in order to bear by actual contact with it the burden of evil, yet was He always the spiritual being that He was by Nature, so that, whilst sin was seeking to reign in His body, He was always seeking to rise up on to the Spiritual Kingdom where He might recover his long lost knowledge of the Divine Love. And this constant conflict between the hell states into which He was born, and the Divine longings of His Soul, made His life always a misery unto Himself. But it was not the conflict which made Him like the prophet's Man of Sorrow: it was rather the constant betrayal by those whom He had trusted, and who had come into the world during his various lives in order to betray Him and make His life a perpetual misery unto Himself, in the hope that He would leave them by leaving the world. Yea, it was their set purpose in all of His lives, to make Him even as one whom the Divine Himself had forsaken. And in this way did they heap reproach upon His head. In this way did they make His life as one accursed. In this way did they strive to make life impossible for Him. In this way did they ever seek to make Him the scapegoat bearing upon His shoulders the burden of wrongs which He had never done. In this way did they turn all His beautiful trust in them, so as to make Him as one who was unworthy of their love. In this way did they turn into the very gall of bitterness for Him, the means which He had sought by which to express His own love and His devotion to them.

J. TODD FERRIER.

THE WORD OF THE LORD :

LIKE THE WIND IT BLOWETH.

The Word of the Lord is even as the Wind : it bloweth where it listeth though its sound is not heard.

The Word of the Lord is even as the Wind when the storm is at its height : it bloweth with a strength which none can resist.

The Word of the Lord is even as the Wind when the storm has swept past : it remaineth to purify the atmosphere wherein the Soul dwells.

The Word of the Lord is even as the Wind in the hour when its currents are pure, and when they aid the Earth to recover its lost glory : it searcheth out all those who be other than they profess, that it may make pure the Kingdom of the Soul.

The Word of the Lord is even as the Wind when its work of Redemption is o'er : it returneth unto the Kingdom whence it came.

The Word of the Lord is even as the Wind in the day when it shaketh the foundations of the Earth : it shaketh the things that have no sure foundation.

The Word of the Lord is even as the Wind when it cometh from the land of the Wilderness : it bringeth with it all those whose path lay there.

The Word of the Lord is even as the Wind when it cometh from the land of the desert : it causeth all those who are in that land to flee before it.

The Word of the Lord is even as the Wind when the Sun goeth down : it bloweth with the breath of night.

The Word of the Lord is even as the Wind when it seeketh out all the parts of the Earth : it leaveth no part of the Kingdom of the Soul untouched.

THE NEW INTERPRETATION.

XXI.

THE TRANSFIGURATION.

THE story of the Transfiguration as it is found in the Gospel records, is not that of the Transfiguration of the Master. It is not the picture of a Transfiguration, but only that of a Spiritualistic Seance in which the chief actor is presented as having almost de-materialised Himself, whilst two other figures are presented as if they had assumed material forms. The story is not even consistent in its narrative. It is such as no one could have witnessed on the material plane, and then have written of it as if it were an entirely spiritual event. It is such as no one could have taken part in, and then have lived on the Earth to tell the story. It is such that no man could have beheld it even in the state of sleep, and have come back into his body to tell what he had seen and heard. For, were such an event as is there described possible on the Earth, then the Earth would indeed be in that condition itself which is pictured of the Master; and it would have regained the Celestial Estate which it lost when it went out from the Kingdom of the Divine. For, whilst such phenomena as are often presented at Spiritualistic Seances may be quite honest, because they are not supposed to be other than what is represented; yet the phenomena of the Transfiguration are all purely material, whilst they are made by the writers to pose as being purely spiritual and Divine in origin and nature. And they are also presented as occurring on the physical plane, though the disciples are said to have been asleep. Nay, so beautiful and pure is the picture supposed to be, that the disciples see no one save Jesus only when they awake. Yet is the human form of Jesus made the chief attraction in the picture; for it is His earthly garments which are transfused with the light from the Divine Kingdom; it is His earthly life that is exalted on to that Kingdom of Divine magnetic forces; it is His earthly countenance which

shines with the Light from that Kingdom; it is His earthly body that is lifted up from the physical plane; and it is only His earthly life which is made luminous.

The Transfiguration picture which exalted the personal form of Jesus on to the Kingdom of the Divine, was meant to destroy the possibility of the picture of the Christhood that was embodied in the Logia which contained the story of the Transfiguration of the Master. It was purposely presented in the form in which it is found in the records, in order to substitute Jesus for the Christ. It exalted the mere vehicle which the Master made use of, at the expense of the Vision of His Celestial Christhood whose nature was wholly Divine. It clothed the body of Jesus with Celestial garments. It made that body into a venue for the magnetic rays from the Divine Kingdom to pass through. It made the two forms who were presented to Him as He rose to that Kingdom, to be resuscitations of the forms of Moses and Elijah. And it yet said of them that they appeared unto Him to discuss with Him His own death in Jerusalem. Nay, the picture was not complete then for the purposes of the betrayers; so they presented the disciples as having been so carried away by the Vision that they also desired to remain on the Spiritual planes in their bodies, and to make their dwelling in earthly booths.

Thus may the picture be seen in its true light. It is a supreme effort of the betrayers who wrote the records, to present a view of the Christhood which was not only untrue and impossible, but at the same time to destroy the true Vision for the Soul of the meaning of a Celestial Christhood. And it has effectually accomplished that purpose. It has always had a fascinating power over spiritual men and women, and has drawn them to look at the human form under exceptional conditions, and which have been made to appear as of Divine origin. It has led such Souls to regard the form of Jesus as the Celestial Christ, and so has prevented them from

discerning where the spiritual and the physical separated. It has thus so mixed up the two, that even those who ought to know the truth have not been able to distinguish between them. It has so impressed itself upon the mind of those Souls who once knew the meaning of Transfiguration, that they have come to regard the picture as a true representation of that Divine process in the Soul. It is the very embodiment of that doctrine which is known as the Divine Immanence, as that doctrine has been always interpreted by the various Schools. For it brings down the Celestial into matter, and makes it function through what is opposed to its own beautiful nature. It brings down the Divine Kingdom until it is one with the kingdom of matter.

The Transfiguration as presented in the Gospel records was not even seen by the disciples. They were fast asleep. They awoke and found no *man* save Jesus only, thus again bringing down to the physical plane the forms of Moses and Elijah. For they were supposed to have been seen in the forms of man, and so were recognisable as the great Law-giver and the Prophet. As spiritual beings, they were thus kept in the same state as when they were said to have been translated to the Divine Kingdom. For the human form is only the form of the human kingdom, and is not the form through which the Soul functions when it reaches even The Spiritual Heavens. It is only the form which suits the Soul during its functioning on the planes of this Planet. For this Planet, whilst being originally Celestial in nature, is now only a human system. No Celestial Being could live upon its planes as a Celestial Being, without first divesting himself of all His Celestial Attributes. Then He might be able to function through a form such as the human. And so when we read that Moses and Elijah appeared as they had been known, we have presented an impossible picture ; because they are also presented as still on the Divine Kingdom. Nay, so eager were the betrayers to destroy the Vision of the

Christhood of the Master, that they even made the Divine Father descend unto the planes of the Earth, in order to speak to the three disciples concerning Jesus; and He is made to speak of Him as His Beloved Son. For it is Jesus and not the Celestial Being who functioned through Jesus who is called the Beloved Son. And as Jesus was only the outer person whom men could see and handle, it is to that form that the Divine Voice is made to direct the thoughts of the disciples. Nay, it was not sufficient for the betrayers even to bring down the Divine Father to the planes of Earth, and to make Him acclaim the mere human Jesus as His Beloved Son: they could not even trust all that they had done to make the Vision of the Christhood impossible to the Soul, but must need add the words of command as a Divine injunction, that the disciples were to hear the human Jesus rather than the Divine Himself. And thus was the human Jesus exalted on to the Kingdom of the Divine. And thus also was the Vision of the Christhood lost.

The Transfiguration may not now be shown as it occurred. It must be kept for those who are able to receive it. It was no event visible to the visual sense. It was no event visible to the sleeping disciples. Nor was it one event in the history of the Christhood, but many: because it had no relation whatever to the mere transfusion of any of the forms assumed by the Christ, with the magnetic rays from the Divine Kingdom. It was no mere observable phenomena even on the Spiritual Heavens. It was not anything savouring of phenomena on any kingdom, though there were great changes wrought in the Christ during the processes which are implied by the Transfiguration. For, it was not an outward event, nor series of outward events. It could not have been witnessed by anyone on the Earth planes. It was not one act, but many. It had relation to Him as a Divine Son when He reached up to the Kingdom of the Divine. It spoke of His ascent from the human kingdom up through all the Kingdoms of the Heavens

until He attained unto the Estate known as Divine. It also spoke of His mission. It made manifest what was meant by His divestment. It spoke of His sad Sin-offering. It showed the depth of His love for those who had gone out as the Christs on the holy and beautiful mission of Shepherding this Planet's children, but who were so fearfully betrayed by those who had already wrought such ruin upon the Planet. It made manifest the meaning of a true Christhood, because it revealed what was meant by His own. It made manifest the meaning of the Sin-offering, because it showed how He would have to go down into those states into which the Christs who were on The Bethlehem had been betrayed. And thus will it be seen that the beautiful Logia which contained the story of the Transfiguration, were of the utmost value to those for whom they were spoken by the Master.

J. TODD FERRIER.

THE WORD OF THE LORD :

IT IS LIKE THE GREAT DEEP.

The Word of the Lord is as a shining light: it illumines all those who receive its truth.

The Word of the Lord is as the light when it dispelleth the darkness: wherever it shines, no night is to be found.

The Word of the Lord is like the great hills: it dwells amid the purity of the Heavens.

The Word of the Lord is also like the great deep: it is even as the Divine Nature in its nature; it cannot be fathomed.

The Word of the Lord is like the everlasting light: there is no end to its shining.

The Word of the Lord is ever like Him from whom it proceeds: it wearies not in its shining upon those who seek its light.

The Word of the Lord is always even as the Divine: in it there is neither change nor decay.

THE WORD OF THE LORD :
UNTO WHOM IT SPEAKS.

The Word of the Lord is even now speaking unto the Children.

It has been calling them through the voice of the Servant of the Lord.

It has spoken to them of Him whom the Lord sent unto them when as yet they were in the light.

It has spoken not of itself, but of Him whom the Lord appointed.

It has showed forth the purpose of the Lord, in that it has spoken of Him who was sent from the Lord to fulfil His Word.

It has showed forth unto all who could hear it, that the Divine purpose was to redeem His Children through the strength of a Redeemer.

It has declared unto all who could hear its Voice, who that Redeemer was.

It has shown unto those who have understood its crying aloud amid the darkness, what that Redemption means for the Soul.

It has made manifest unto those who were able to interpret its Voice, how great was the love which brought the Redeemer to the Earth.

It has shown how He loved even unto the graves wherein the Children were buried.

It has made manifest unto all who have been able to perceive, the depths of shame and anguish unto which the Redeemer descended as He sought for the lost Sheep of the Fold.

It has endured the scoff of the world in its telling, and the scorn of those who had no desire to see the meaning of its message for the Soul.

It has endured at the hands of those who insulted and crucified the Master, the like treatment, because its message was concerning Him.

It has indeed been arraigned before the Sanhedrin who crucified the Master, and then laid the judgment at the doors of the Divine.

It has been arraigned before Herod who so cruelly insulted the Master ; and it has been accounted as an unholy thing.

It has also been arraigned before Pilate, who, though he could find no fault in the Master, nevertheless consented to have Him crucified ; for those who would inquire as to the Truth, have given to them Barabbas.

It has been even as the Master of whom it specially spake concerning His beautiful mission from the Divine ; it has also been despised and rejected by those unto whom it came.

It has been calling unto men to hear its Voice ; but they have preferred to hear the false voices which call unto them from the World, and the Church, and the Astral Kingdom.

It has had no message for such as seek only the life of the World, because its calling was unto a life whose every venue was pure, every desire pure, every ambition pure, and every way of life pure.

It has had no message for such as seek only to reach unto the Heavens ; who would search out the Divine Wisdom ; but who would not seek for the path whose leading is unto the Heavens where His Wisdom is alone to be found.

It has had no message unto those whose paths were in the air, and whose ways were in the valleys of sin, but whose seeking was only that they might enter in by some other way than that set forth by the Redeemer.

It has had no message for all who love the life of the senses ; because its message has been to redeem the Soul from that bondage.

It has had no message for any whose seeking was not born out of a pure heart, because it has spoken of the need for purity.

It has had no message for any whose seeking was born in them from the love of the World ; because all its message has been concerning that World where all earthly schemes and ambitions are unknown.

It has had no message for any who tithed their mint and cummin, as if these were services unto the Lord ; because it spake only of the need for purity of life, purity of mind, and purity of heart.

It has had no message unto all those who sit in the seats of learning tithing their Scriptures after the manner of the hour, in the hope that they are performing the Lord's service ; because its message has been from the Divine, and not from the traditions of the elders.

It has had no message for those who are ever saying unto men, " Who will show us any good ? " but who flee the good when it draweth nigh unto them, because their seeking for good is vain.

It has had no message for those who are only vain searchers amid the ruins of an Ancient City whose splendours once outshone the light now in the Heavens ; because it has spoken of that Ancient City as other than the vain searchers have dreamed.

It has had no message unto all those who are only searchers amid the darkness, who love to dwell in the rocks and caves of the Earth, who seek their prey amid the wilderness and where the desert places are ; because its message has been unto all those whose faces are turned unto the morning, and whose inquiry is ever more and more as to the breaking of the day.

It has had no message for those whose seeking was amid the ruins of the City, that they might find some testimony by which to make void the meaning of its message ; and to find some way by which to blot out the Vision of the Divine for the Soul ; because its message has been concerning that Vision of the Divine for the Soul.

It has had no message for any of those who have called unto men to behold how great their works were ; how wonderful the sacrifices which they had made in their work amid the ruins ; how many were the sufferings which the work they were doing, entailed upon them ; because its message spake only of the Divine, whom to know within the Soul, is to be even as the Divine.

THE CHRISTHOOD RE-AFFIRMED.

THE Christhood has now been restored to the Vision of the Soul. It has been shown to have been something very different to that view which the betrayer presented in the various pictures which he drew of that Vision. It may now be seen in all its sublime beauty, without the aid of any transformation scene. It may now be beheld in its beautiful purity. It may also be known in its Divine Nature. Yea, it may now be witnessed descending from that Nature by the various stages of divestment, until it reached the present status of the Souls of those who were once functioning on the Divine Kingdom.

Having thus presented the Vision of the Christhood to the Soul, it is now open to us to present to the Soul a Vision of itself. For all that has been said by us concerning the Christhood, applies to all those Celestial Souls who were once in that state. For they were the Ancients who had been before the Lord as His Ministers. They were the Ancients seen by the Seer when he had given to him a Vision of the Divine Kingdom. They were the Elders who were said to Minister before the throne of the Divine. They were the Elders unto whom the Seer spoke in his Vision. They were the Firstborn from this system. They were the Children who awoke and rose out of their graves at the voice of the Angel of the Lord. They were the Children unto whom it was said that they must be patient a little longer. They were those whom the Seer saw under an altar, who had been slain by the powers of the world. They were the Souls whom the Seer described as having come out of "the great tribulation," and as having washed their robes again, and made them white in the Life Stream of the Divine.

The Christhood of Jesus was lived for them. It was lived to recall to the Soul the meaning of its own Ancient Estate. It was so lived that, though in a body of matter,

it might be seen to be the expression on the outer plane of the Christhood of the Soul. That was why Jesus was not as any other of the Christs. He was in a very special sense the human Christ. And it was because his body was so specially prepared for the manifestation of the Celestial Christhood, that the Divine meaning of the Christhood was able to be given. The human Jesus was born from two who themselves had almost reached the Estate of human Christhood. They were pure and beautiful Souls. They had all their lives been pure as far as purity may be attained through a body of flesh. They had ever been known as those who sought only to do the Divine Will. They had always obeyed the Divine Voice when they heard it speaking within their Soul. And it was from two such pure beings, that the body of Jesus was born.

Yet even then that body had to be purified before the Celestial Being whom we have spoken of as the Master, could draw near enough so as to function through the human Jesus. And in the process of Regeneration by which that form was purified, there was entailed great suffering. Because the body had to have eliminated from it almost all of its earthly substances, so as to make it a fit vehicle for the manifestation of the Christhood. And in that process, the suffering was oftentimes intensified through those with whom He had to associate. For they could not understand anything concerning such a process, either in its nature, or in the methods by which it had to be accomplished. They often misunderstood what He said concerning the necessity for purity. Because they were not able to perceive how such a body could require any further purification. And so they not infrequently made His path hard for Him, even whilst they desired to help Him.

The Christhood was also lived for the whole of the Children of this Planet. It was lived for them as a human Christhood. For when the Master divested Himself of His Celestial Nature in order to make His

Sin-offering through various bodies of evil and suffering, He always rose again to the Kingdom ; and in doing so, lived for years as a Christ. And in this way did He seek always to restore the Christhood. In those lives He always sought out the Divine Love as He once knew that Love, and proclaimed it to the world. In all of these lives He has at first been like other men and women, and then He has risen out of the hells of matter in which He dwelt with them, until He has again found the Kingdom of the Divine. In all of His lives He has become like unto His Brethren as they lived amid the conditions of matter ; and then He has gradually risen up in their midst, until He has made once more manifest to them the Estate of human Christhood. In all of His lives He has lived as one of them for a season, and then found the necessity for withdrawing into the solitude. In all of His lives He has been at first known as one who was likewise in a state of evil, and one who was oftentimes looked upon with the eye of the proud as unworthy of their fellowship, but who always rose up out of the dust where He had been thrown down by the enemies of His Soul, until He was again able to present the Estate of the human Christhood. In all of His lives there were always those who could point the finger of scorn at Him on account of the evils by which He had been beset and thrown down ; yet even unto all these has He always shown the way by which to regain the path to the Divine.

The Christhood has now been restored. It was manifested to destroy the works of the deceiver who betrayed the Planet and its children and those who had been their Spiritual Shepherds. It was manifested to show the Celestial Christs how to regain their Christhood. It was manifested to meet the requirements of the children of this Planet. It was manifested to show to all of them the way to the realisation of the Divine Love. *But it was destroyed.* For those who hated the Christhood Estate sent into this Earth those who would be their servants, and who would achieve the work for which

they were sent. These followed the Master during the Christhood, but it was only that they might destroy both Him and it. They sought every opportunity to ensnare Him with their questions concerning Divine things. They posed before Him as sincere friends of the Teachings which He gave to the outer groups of disciples, in order that they might get Him to say something concerning His own Christhood. They often assumed the attitude of earnest seekers after the Divine, whilst they only sought to get from Him some statement about the Christhood which would have enabled them to do Him hurt. For that purpose came they into the world. For that purpose did they profess to accept much of His teaching to the outer group. For that purpose did they ever lie in wait for Him. And for that purpose did they continue to seek for some statement from Him by which they might be able to betray Him. And when they all failed to accomplish so much in Him, they sought out those who were most intimate with Him, if haply they might be able to betray them into saying such things as would enable them to accomplish their purpose. And when they succeeded in doing that, they then betrayed the Master. And, after He had left the disciples, these same workers of iniquity succeeded in stealing from the Brotherhood the beautiful Teachings which the Master had given to His intimate disciples. And these Teachings they built up into the records which now stand for the true picture of the Christhood. And when they had accomplished so much, they thought they had for ever destroyed the Christhood of the Master.

Thus did they unto Him whose love was so pure and great that it led Him to divest Himself of His Christhood, in order that He might be able to descend even unto the hells where such evil forces live, in the hope of rescuing the Soul. And thus have they ever tried to do unto Him during all His sad lives as the Sin-offering, by making the path to the Christhood more and more difficult for Him to find. For they have fashioned every

conceivable path in the name of the Divine Love—paths which have only led the Soul further and further away from the Divine. And they have emblazoned on these paths the image of him who betrayed the Planet and its Children and the Christs, and presented that image in the name of the Divine Love. They have always followed the path to the Christhood when once the Master has risen out of the darkness into the Kingdom of the Divine; but they have not had the Christhood before them, but only a vain imitation of that spiritual Estate. For they have always denied that which lay at the heart of the Estate of Christhood—*the Divine Presence as a realised fact within the Soul.*

Thus have they made the path most difficult even for those Souls who once knew the light and blessedness of that Presence within themselves. Thus have they made the Estate of true Christhood more and more difficult to live. And thus have they ever sought to make the work of Redemption impossible. For, through the destruction of the true Vision of the Christhood and the substitution of the false, they have ensnared even those Souls who ought to have seen the Vision. They have thus wrought upon those for whom the Christhood was lived the grievous wrong of not only destroying the true Vision, but of raising before the Soul a Vision in the name of the Christhood, which even denied the thing which it professed to be.

J. TODD FERRIER.

EDITORIAL NOTES.

THE
CHRISTHOOD
MOCKED
BY THE
BETRAYERS.

The hour has come when the Christhood which was destroyed by those who came into this world for that purpose, should once more be raised on the Divine Kingdom where it may be seen by those Souls who earnestly seek for the Kingdom. It was destroyed for the purpose of preventing any of those Souls who once understood the nature of that Christhood, from ever arriving at its Vision. It was destroyed by the betrayer and his coadjutors, so that the Soul might never arrive at Zion—the ancient city of the Lord, or spiritual Estate of the Soul itself. It was destroyed by the betrayer for the purpose of shutting out the Divine Vision from the Soul. It was destroyed by the betrayer and those who followed him, when they clothed the Christhood in false garments. For they took all the beautiful Teachings of the Master—Teachings which one of them stole from the Brotherhood—and so changed them in their terms and garments, as to be entirely like those Teachings which men and women have sought after throughout the ages. They made use of all those beautiful stories now found in the records in most perverted form, to build up a Christhood which was like the original because of some of these stories, but which was so robed as to be as unlike Him as it was possible to fashion the picture. And they took Him unto Herod and arrayed Him in robes which were ostensibly purple, but which were only the vain mockery of that most beautiful righteousness which the purple robe was meant to signify. And they put a rod for sceptre in His hand in token of the power of His Christhood, and then hailed Him with mocking laughter as “King of the Jews.” They then crowned Him with the poisonous thorn, which was the emblem of scorn and insult.

Thus was the beautiful Christhood hidden for ages from the Soul. For the powers which wrought such a work upon the Master were those who were professing to seek the redemption of the Nation. They were composed of all the would-be-reformers of His day who sought to change the conditions, but not to change the Soul. And when they had Him arraigned before them they put upon Him these emblems of scorn and insult.

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CAN
THE HEAVENS
COMMUNICATE
TO THE
SOUL?

The Christhood was not destroyed by the death of Jesus, nor yet by the mistakes which His disciples made: it was destroyed by those who professed to seek for the very thing which He had come to make manifest. It was not destroyed by anything which the Sanhedrin, or Herod, or Pilate did to Jesus, though these accomplished the so-called death of Jesus, and all the unspeakable sorrow and pain born of the insulting trials and the crucifixion; but it was destroyed as the result of the false arraignment which was laid to His charge. For, when the betrayer made Him speak of Himself as being in a special sense the Son of God, he made Him appear as other than human. And when the betrayer presented Him as having a power of knowing all things, he made it impossible for the Soul ever to feel that He was truly human. And when he presented Him as one who could work all kinds of signs and wonders upon the forces of the world and the Soul, he showed up to the Soul a magician who was not like any human Soul, but was one who had all power at His command. And when he presented the Christ as refusing to give any sign of His Mission to those who came seeking Him out, he intended Him to appear like a Master of Assemblies who would not give any sign concerning the things which He was supposed to teach, lest there should be any one who sought to know His secret. And when he succeeded in so presenting the Master, he then made Him appear as other than a human Christ. And to do this he clothed Him in the false garments of those who were ever seeking for a sign; for he made Him also appear as one who sought to hear the voices which were supposed to have spoken from Heaven, and to make comments upon the nature of the messages which were given by the voices. For, by so doing, the betrayer lifted the Christhood into the plane of mere phenomena, where he arrayed it in the gaudy garments of the Astral world—a world which lives for the purpose of deceiving the Soul. Nay, he was not even satisfied when he had accomplished so much, but he must needs make the betrayal more sure. For the signs for which he made the Master seek were not even of a spiritual order, but were only physical phenomena. For though the voice that was supposed to speak aloud to the disciples, and also to the multitude, purported to be from

the Angelic world, yet the voice was always that of some human being, and the language that of men.

When the Divine speaks to any of His children, He must needs approach them through the Angelic world. And when the Angelic world has any message from the Divine to convey to His children, those who convey that message must descend with it to the Spiritual Heavens. Then those who are commissioned in the higher spheres of the Spiritual Heavens to take the message down, are those who are by nature fitted to minister unto human Souls. And they may themselves descend into the lower Spiritual Heavens, and so transmit the message to the Soul itself, should it be able to receive it. And should the ministry be unto Souls who could not understand the language of these Heavens, then the message may be transmitted through those Souls who have not yet risen up out of the higher Astral world on to the lower Spiritual Heavens, but whose whole life is bent in the direction of the attainment by the Soul of the Divine Vision. And these are the Souls who may be used by the Spiritual Heavens through whom communication may be conveyed to even the children in the Astral world. They are the Souls whom the Master spoke of as being at the door of the Kingdom. They were such Souls of whom He said that their Angels beheld the face of the Father. They were such Souls of whom He said that not one of them descended from the lower Heavens in their ministry, without the Father's knowledge. They were those Souls who had from time to time been drawn down again into the lower Astral world through the subtle temptations presented to them by that world, of appearing to perform a real and beautiful ministry for the Divine, when they were simply speaking to those on the Earth plane. Nay, they themselves are often detained near that plane by means of the temptation, and are thus prevented from rising again to those planes where they had once been almost within the Kingdom. And so, the voices which speak to those on the earth in the language of men, could never bring to the Soul any message from the Divine. For any message which they once had given to them to transmit to those in the lower Astral world, would have been completely changed in its nature, as it passed through that world on its way to the Earth plane.



ONLY THE
ASTRAL WORLD
CAN SPEAK
TO MEN.

It will thus be seen how impossible it was for any Divine Voice to speak aloud to the disciples in the tongue of men. It will be seen how impossible it was for the Master to have any such Voice speak to Him. It will thus be seen what an awful falsehood was imposed upon the Soul when the betrayer presented the Christhood as surrounded by many Astral voices and influences. It will be seen how absolutely impossible it was for any Angel to descend to the planes of matter to speak to men and women concerning the Christhood. And it will also be seen how impossible it was for the Christhood to ever seek any sign from the Astral world. Because, His body and lower mind were pure, and not such as men and women had; and in His Soul He was Divine, and sought only to have such fellowship as the Divine Kingdom gives. He had often to leave His body in the silence, in order to ascend to that Kingdom where He might have given Him such strength as He required for His mission. For He required a strength which even the disciples did not understand, because they had not again risen unto that Kingdom. He had work to do which they wot not of, when He had to confront the Astral world. He required for that work a meat which no man could give Him, because that world always sought to absorb His spiritual forces. He was not as other men in their work. What He had to do was Divine. All His purposes were Divine. All His Teachings pointed to the Divine. He had no message to men and women which was not of a Divine nature. All He said and did had this sublime end in view—to reach the Soul and lift it up to the Kingdom of the Divine. When He taught men and women to seek first the Divine Kingdom, and told them that the path to it was indeed straightened, He revealed the nature of His message. When He urged upon His intimate disciples the necessity for purity in life, He revealed the very nature of the Kingdom. When He told them that they would find the path a straightened one, He showed the profound meaning of what He said concerning purity. When He said unto them that only the pure in heart could possibly reach unto the Vision of the Divine, He testified of the perfect nature of the Divine Love. When He spoke to them concerning the Divine Love, He always impressed them with the absolute necessity for absolute purity. And when He counselled them to love

even as the Divine, He showed to the Soul the meaning of that purity. For, when He spoke of the Divine Love, He always spoke of Him as unapproachable, except by those who had purified themselves even as He is pure. Nay, He ever urged them to seek that Estate known as Christhood, in order to reach unto the Vision of the Divine. And, that they might not misunderstand what He meant by that Estate, He had lived His human Christhood.

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<p>THE JUDGMENTS OF THE SANHEDRIN, HEROD, PILATE.</p>	<p>The Christhood was destroyed not only to defeat the mission of the Christ, but also to make any further mission of a like order impossible. The betrayers well knew what they were doing. They knew that when once the Soul accepted the Christhood</p>
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dressed in the false garments in which they arrayed Him, that the Vision of the Soul would not only be destroyed, but that the false vision would make the true Vision to be almost impossible. For, when once the Soul accepted the false vision as the true one from the Divine, then there would be raised within the Soul itself a vision of Christhood which would be the very denial of that Estate. And so the Soul would have raised within it an image which, whilst purporting to be Divine, was not Divine. For the Christhood of the records known as the Gospels, is no more a Christhood than is the state of all those Nations who profess to have received that Vision, and to have sought to follow out its Teachings, now that of the human Christhood. For, had the Vision given to these Nations been from the Divine, and had they truly sought to follow out its Teachings, then, surely after nearly nineteen centuries of such endeavour, there would have been some characteristics manifested in and by them such as we might associate with a pure and beautiful Christhood. But where may we look for such characteristics? And when we look for them, what must we expect? And when we seek for such characteristics of a pure and beautiful Christhood in vain, what are we to suppose?

The characteristics of a true Christhood are such as no Soul has ever seen in the Nations whose faith is an acknowledgement of the Christhood as that Estate which the Soul most requires. They are not to be found. For the

characteristics of these Nations are all the very denial of that Estate. They are all such as might have been born from those who hated the Estate. They are all of the genius of evil. For where may the Divine Love be found amongst them? Where is the beautiful Purity of that Love to be seen? Where may we seek for the interpretation of that Love under the forms of perfect Compassion and Pity? Where do we find that Cross with its sacred burden-bearing which the Estate implies? Where may we look for guidance as to the true path in life to follow? What is the path which these Nations follow? What is the life which they live on that path? What are the results of the life which they live on that path? What is the goal of all their endeavour along that path? Is it the Divine whom they seek in their pursuits? Is it the Estate of Christhood to which all their endeavour points? Is the manner of their seeking that which we should naturally associate with the Divine? Are all those marvellous characteristics which they have acquired in their seeking, such as would impress us with the beautiful purity of the Divine Love? Is it indeed possible that they have all been so changed in their seeking from that fallen condition out of which the Christhood was lived to draw them? If so, if they think that they are redeemed, what wonder is it that the very Heavens weep over them! Nay, the wonder is that they are not ashamed! They are the very Nations who profess to seek the Estate of Christhood, yet are they the very Nations who only seek those things which are born and nurtured in matter. The very Nations which should have been the exposition of that Estate in all its beautiful simplicity, purity and love, are just those Nations which have done most to make such an Estate impossible within their midst. They have not only destroyed the Christhood, but they have changed Him into the same image as themselves. They have proclaimed aloud His name, whilst they have scorned the idea of His life. And thus have they put upon His brow the thorns of a false view of the meaning of His Christhood. For they are like the Herodians who insulted Jesus because He would not join with them in their endeavours. They are like the Sanhedrin who would not hear any voice that bore not the image of tradition. They are like the Roman Judge who professed to find only goodness in Jesus, and could not see that there were more profound meanings in the opposition offered to Him by the Sanhedrin. They are thus the adum-

brations in most active forms of all that these represented in the history of Jesus. They mock the Christhood as did Herod. They seek to destroy the Christhood as did the Sanhedrin. And then they wash their hands and free themselves from the evil they have wrought.

* * *

THE
CHRISTHOOD
SHALL BE
RESTORED.

The Christhood must once more stand before these Nations. It must be given them as the Divine Gift of Love. It must be shewn to them that what they sought was not the Christhood. It must be revealed to them that the

Estate of Christhood is such as they have never seen. For the hour is at hand when those for whom the Christhood was lived, shall arise in the strength of the Lord to affirm that the Estate of Christhood is not such as the Western Nations have imagined, but that it is possible for the Soul to attain unto it. And the Vision will show these Nations the true meaning of that Estate. It will show to them how impossible is its attainment for the Soul that will not seek only the Divine, and that will not purify itself even as He is pure. For the Estate is one which is only gained through the purification of every plane of a man's being. It is that Estate in which the Soul has reached the Kingdom. And, when the Vision is seen, it will also be seen that those who seek that Estate, seek for none other. It will show to the Churches what they have in vain been seeking for, because it will interpret for them their own faith. They will see how far they have wandered into the paths of the betrayer, who indeed purposely made these paths to ensnare the Soul. They will behold Him whom they have in their ignorance rejected, when they have so purified themselves that they are able to receive Him. For the Estate can only be found by those who so purify themselves.

When, therefore, the Divine speaks through His Messengers the message of Love in its absolute purity, and calls His children to seek that Love in its purity, and makes manifest to them what He means by that purity, then it is for the children to obey the Divine Voice. It must ever be theirs to hear the Divine speaking to them. It must always be theirs to respond to that Voice which speaks. And when they respond to that Voice, they will understand that the purity sought in them by the Divine, is not simply outward purification.

They will know that the purity desired in them by the Divine Love, is not circumscribed by outward rites and ceremonies; that it has no mere relation to simply physical conditions, that it surmounts the plane of the mere sense life; that it will not pause until *the whole being is purified from every taint of the sensuous life*; that it will not brook any earthly ambitions to share its place in the mind; that it will not permit the life of Mammon to be enjoyed whilst it performs its purifying work. And so, unto all those who hear the Voice of the Divine, and who have found in that Voice the message for their Soul, and who have recognised in that message the call of the Divine unto them to seek the Estate of Christhood, the *path* now lies open by which alone that blessed Estate can be realised within the Soul.

Behold how straightened it is in its way! Blessed are those who seek it to walk in its path! They shall arrive at the City of the Lord after their journey is accomplished. For when they have trodden the Highway to Zion across this wilderness, they will verily be the Redeemed of the Lord.

THE WORD OF THE LORD :

IT MAKETH NO SORROW.

The Word of the Lord maketh no sorrow; and it giveth no bitterness to the heart.

The Word of the Lord giveth no pain unto those who seek it out to do its will.

The Word of the Lord addeth no sorrow unto the joy which it imparts unto those who seek for it in sincerity and truth.

The Word of the Lord upbraideth not when those who seek for it find its path too pure to tread.

The Word of the Lord upbraideth not when it finds that those who found it in their seeking, went back from following its own clear path.

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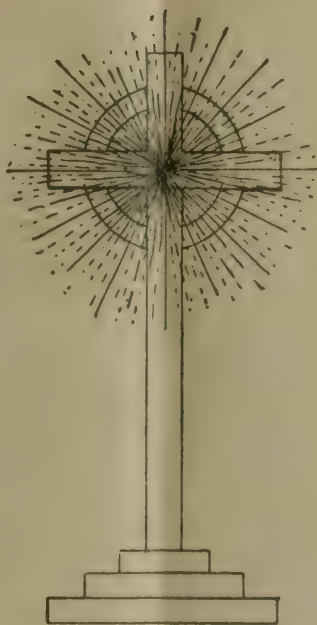
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THE HERALD OF THE CROSS

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THE WORD OF THE LORD.

The Word of the Lord is even as the Light : it illumines all who are in its Path.

The Word of the Lord is even as the Light : it knows no Darkness where it goeth.

The Word of the Lord is even as the Light : it maketh glad the Heart of man.

The Word of the Lord is even as the Light : it maketh pure the Mind.

The Word of the Lord is even as the Light : it maketh soft the paths of the Mind.

The Word of the Lord is even as the Light : it maketh the ways of the Mind into the Ways of the Lord.

The Word of the Lord is even as the Light : it maketh Light the way for the Mind.

The Word of the Lord is even as the Light : it breaketh upon the path of him who walks on the Highways of the Lord.

The Word of the Lord is even as the Light : it breaketh wherever it reacheth, even down into the Valleys whose paths are shadowed through the overgrowth.

THE DIVINE MESSAGE.

THE Divine Love has been speaking unto His children. He has been calling them to hear His message spoken unto them as the Word of the Lord. He has been speaking to them of those things which once they knew when as yet they were the Children of Light. He has been asking through His Word, that they should return unto Him. He has been pointing out to them the meaning of all the anguish of the Divine Heart over their loss to Zion. He has been showing unto them what that anguish meant, when it brought to this awful world of sin and woe, one who was very near to the Divine Heart. He has been showing unto them how it was that they fell into the gross darkness which overtook this world, after it moved away from the Kingdom of the Divine. He has been revealing unto them the nature of him who betrayed them, that they may no more trust to his ways or his methods when they are seeking for the path back to the Divine. He has been calling unto them that he who so cruelly betrayed them to seek their service by means of those conditions which he had created upon the planes of the Earth, and thus drew them, down even as he had drawn down the children of the Planet, into those awful states of existence known as the Saurian forms ; is once more amongst them even now seeking by his subtle methods to prevent them from ever finding their way back to the Divine. He has been calling unto them to seek out the true path to Zion. He has shown unto them what that path means, and where it leads to. He has been showing unto them that the path to Zion is one of Christhood, and that the Ancient Estate which once they knew so well, may be reached only by its means. And through His Word He has shown unto them what the Estate of the Christhood means. He has made it manifest unto them that that Estate is not such as men have imagined ; that it is not such as the Churches have taught ; that it is not anything like any image reared upon the Altars of the various Churches ; that it is unlike anything which they see

in those who profess to follow out the path of the Christhood; that it is not such as has ever been witnessed within the various Churches, because they have all been ensnared and deceived by the Betrayer, so that they are only as children who are seeking amid the darkness for something they never had as their own.

The Divine Love has been calling unto those who could hear His Word, that the beautiful Estate of the Christhood was one of perfect purity. He has shown by His Word what that perfect purity means. He has shown how to reach that purity by the cleansing of the mind and the heart. He has made it most evident unto all who could understand, that to reach that purity meant the taking up of the Three-fold Cross. He has shown how the Cross may be borne by all those who are truly seeking for the Estate. He has spoken in language that none may misunderstand, that the Three-fold Cross means the purification of the body through living on the purest diet; the purification of the mind by means of pure desire and feeling and ambition; the purification of the heart through its affections being raised out of the life of matter up to the Kingdom of the Divine. And thus has He shown unto all the Children who could receive it, the true path back to the Divine. For the Estate of the Christhood is the Estate of perfect purity. It is no mere outward purification which the Betrayer is even now presenting as the true path. It is no mere change in the outward conditions, whilst the Mind is gross or the Heart impure. It is no mere change in the outward garments, though these must likewise be made clean and pure; but it is the putting on of the true garments of a Divine Love, which are as pure and beautiful as the Divine Himself. It is no mere endeavour after a new life for the body, whilst the mind remains away from all that the burden of the Cross means. Nor is it even the accomplishment of some measure of reform within oneself, whilst the mind refuses to take up that life which the Cross means. Nor is it even such a measure of self-reform as

leads the mind to make pure its outward life, whilst it retains its old desires, and cherishes its old feelings.

Nor is it even such a self-reformation as enables the mind to follow the path until it comes to the door into the Christhood :—which many have reached, though few have entered in. For, to enter the Christhood Estate, is to give up one's whole being for the Divine. And to give up the heart, means, that the life to be lived must be lived only for the Divine. And to live only for the Divine, means, that the life must ever seek to be even as the Divine. And to be even as the Divine, is to be so full of that love which, though it sees the terrible evils of men, and knows that these are all born in them from him who first betrayed them, yet itself knows no evil against any-one, but only seeks to raise the Soul up to the Divine. For the Christhood means, not only outward purification or mere inward mind reformation; but it means, that the whole being is made so pure, that, whilst it itself suffers when those who are not pure come into its presence, yet it never lets them know the reason of it, but only tries to help them towards the Divine Love where purity for them will be found; because the Estate of the Christhood means, that the Divine Love makes itself manifest.

J. TODD FERRIER.

THE WORD OF THE LORD :
IT IS AS A CRUISE.

The Word of the Lord is like the Woman whose Cruise never failed amid the drought : it is full of all those thoughts which are as food for the Soul.

The Word of the Lord is like the Oil whose replenishing was ever sure : it is full of all that nourishes the Heart.

The Word of the Lord is like the Oil when it is put within the Lamp : it supplieth unto the Soul the Light of the Spirit.

The Word of the Lord is like the Oil when it is lit within the Lamp : it giveth light unto all that are within the Sanctuary.

The Word of the Lord is like the Cruise of Oil : it never grows less though it burns within the Lamp day and night.

The Word of the Lord is like both Oil and Lamp : it giveth unto the Soul its own Light.

The Word of the Lord is like both Oil and Lamp : it shineth within the Soul whose door is open unto it.

The Word of the Lord is like the Cruise of Meal whose measure never grew less : it is always full unto those to whom it has spoken.

The Word of the Lord is both Cruise and Meal : it contains within itself the Manna from Heaven.

The Word of the Lord is both Cruise and Meal : it contains that Manna and preserves it.

The Word of the Lord is both Cruise and Meal : it has all the Manna within its message.

The Word of the Lord is both Cruise and Meal : it has within itself Life for the Soul.

THE LORD AS THE REVEALER.

THE Word of the Lord is even now speaking unto His children. He is speaking unto them concerning those things which pertain unto the Soul. He is speaking unto them of the many beautiful things which were once their own heritage when they were the Children of the Light. He is even now speaking unto them concerning their own sad history—a history which they have written with their very life, since they were betrayed by him who was once of their number. He is speaking unto them concerning how they were betrayed to seek their service unto the Lord in the way which the Betrayer had fashioned for them. He is speaking unto them concerning all those truths whose purity the Betrayer perverted by changing their nature and their meaning. He is speaking unto them concerning the Wisdom of the Lord whose glory was such as no man has ever seen or known. He is speaking to them of that Love whose purity the Betrayer sought to degrade, when he taught all the children of this poor sad Earth to seek for it amid the fearful hells of the low animals which he had fashioned. He is speaking unto them concerning that awful time when the whole of the children of this Earth were betrayed by the Betrayer, to leave the lower Heavens where they were being aided by the Children of Zion towards the fulfilment of their own evolution, when they all likewise should have risen into the consciousness of the Divine. He is speaking to them of all their own loving ministry to these children of the Earth when as yet these were dwellers on the planes of The Bethlehem. He is speaking unto them of those ages during which all the Children of Zion were also dwellers upon The Bethlehem, when as yet they knew not the sorrow of evil nor the woe of sin. He is speaking unto them of the Office unto which they were all appointed. He is speaking unto them of the meaning of that Office. He is speaking unto them also of those terrible ages after they were drawn down through the deceit of those unto whom they

ministered, in order that they might likewise become perpetual dwellers upon this Earth. He is speaking unto them of all that they passed through as they journeyed through the wilderness in search of a place of habitation. He is speaking unto them of all that befell them in the wilderness, as they sought out the City of The Lord. He is speaking unto them of all the horrible pits into which they fell, and where they were languishing for untold ages. He is speaking to them of all the sorrow and woe by which they were afflicted, when as yet the Light within them was not extinguished.

The Word of the Lord is even now speaking unto His Children. He is showing unto them the inner meaning of their own sublime yearnings after the Divine. He is making manifest unto them all that is meant by the yearnings of their Souls. He is showing unto them how those yearnings have a meaning which no man can interpret unto them, nor show them how to find that path by which alone such yearnings can be again realised. He is making manifest by what means all these beautiful desires were once fulfilled, when all the Children of Zion dwelt on the Kingdom of the Divine. And He is likewise showing unto them that such beautiful yearnings after an Estate which none on the Earth know of, are in themselves the sure testimony to the past of their own history, when as yet they were all serving before the Lord. He is speaking unto them of all those meanings for which the beautiful yearnings within them stand; and He is making manifest unto them how to again arrive at the true understanding of all those meanings, by seeking once more the Kingdom of the Divine, to live upon its planes even whilst as yet they have to minister unto other Souls. He is showing to them by means of His Word, what it means to live upon that Kingdom, and how they may reach unto it. He is making manifest what the life of that Kingdom means for the Soul, and what is the nature of the path by which it is reached. He is showing unto all His Children what it means to love them with a Divine Love; for He is making mani-

fest again, the meaning of the Estate from which they fell. He is showing unto all who can hear His Word, what that Love did for them when it lived the Christhood through Jesus, so that they might again behold the Vision concerning which all their own beautiful yearnings testify. He is showing unto all who can receive it, who and what He was who lived that beautiful Christhood for them ; and He is making manifest how that Christhood may be regained by them. He is making manifest unto them how that beautiful Christhood laid aside His own Attributes, so that He might descend to those states of existence in which His Brethren were dwelling ; and He is showing unto all who are in the state to receive it, what that descent meant unto Him. He is showing unto all who have found the path by which to reach that Christhood Estate, what it means unto the Soul to walk in its way ; and He is making manifest what its way means for the life of the body and the mind and the heart. He is making manifest unto all who can understand, and who are ready to enter into the Estate, what it means unto them of pain and sorrow, because of the straightened conditions of the path ; and He is showing unto them how that path may lead unto the valley and the shadow of death, because it is a path which leads straight across the planes of this Earth, moving neither to the right hand nor to the left in order to go down again to seek out any of the goods and pleasures of this world. He is showing unto all who may hear His Word, what He means by walking in that path across the planes of this world ; for He is making manifest how that path must be trod, in order that the Soul may once more arrive at Zion, the Ancient Estate from which the Children fell. He is making manifest unto all who are able to receive it, how that path must be trod by the Children, ere the day of their Redemption appeareth ; and He is showing unto them all that is meant by The Redemption. He is making manifest through His Word, all that is implied by the day of Redemption, when all the Children of Zion shall appear before Him, clad in the

beautiful garments of the Christhood Estate ; and He is showing unto all whose eyes are no longer beholden, what those garments of Christhood are like. He is making manifest unto all whose vision is no longer eclipsed by the Moon of the mere Mind, all that He means when He speaks of the Christhood ; and He is showing once more unto them, what a life of burden-bearing it implies. He is showing unto all whose eyes are not yet darkened by the Betrayer, what it means to rise up out of the planes of matter to seek even unto the finding of the Kingdom of the Divine ; and He is making once more manifest what it means unto the Soul, to suddenly find itself awake amid the hells of the Earth wherein men and women dwell.

The Word of the Lord is even now showing unto all who can hear His message, what it meant for Him who lived the Christhood for them, when He divested Himself of all His beautiful Attributes so that He might be able to make His descent into the human hells a reality to Himself ; and He is making manifest again all those things which He who manifested the Christhood spake unto His most beloved disciples when they gathered around Him, when He was living as Jesus. He is making manifest unto all who can hear His Word, that He who lived that beautiful Christhood for them, and sought by means of it to again restore to the Soul the Vision of the Divine, went down into every state in which the human Soul dwells (and where the Children of Zion likewise dwelt until the Word of the Lord found them and awakened them out of their death-sleep to seek for the path back to Zion), so that He might know within His own Soul, all the sorrow of evil and the woe of sin ; and He is now showing unto them all, the way to find the Divine, and how to recover all their long-lost heritage. He is even now speaking unto them concerning that path along which He would have them travel, until they again arrive at the Gates of Zion ; and He is making manifest unto them how that path may

even be found and kept amid all the temptations to return unto the City of Death. He is showing unto all who are truly seeking out that path, where it lies, and how it is to be kept; and He is even making manifest all that it will mean for those who seek it out to walk along its way. He is now making manifest unto those who seek that path out of a pure heart, what is the life to be lived upon it; and He is showing unto those who seek in sincerity and truth, all that that path will bring to them. He is showing unto all who are of simple trust and faith, how easily the Betrayer lays other paths for them to walk in—paths which have the semblance of the true one, but whose life leads the Soul unto death; and He is making manifest who and what the Betrayer means, unto those who have ears to hear His Word; for the Betrayer is revealing himself again under the guise of Christhood, but without the heart of the Christhood Estate.

And now the Betrayer is even seeking to pose before the world as its great Regenerator, by means of all kinds of ways whose surface seems to reflect the path to Zion, but whose foundations are such as will bring down the Soul unto death. For when the Children are off their guard, he steppeth in to lead them along his own paths, whose ending is death to all the Divine yearnings of the Soul. For the Betrayer is even now amongst the planes of this Earth seeking again to undo all the Christhood was lived for, and all that the sad and woeful Sin-offering was intended to accomplish for all who sought out the path to the Divine. And now that the Word of the Lord has again spoken unto those who are able to receive it, the Betrayer will be more and more anxious to hide his evil purpose under such guises as will resemble most nearly the beautiful garments of Christhood, whilst they only cover lives whose outside seems pure, but whose heart is full of all manner of evil things. For the garments assumed by the Betrayer when first he betrayed the dwellers on The Bethlehem, were like those

worn by those who were there performing the beautiful ministry of the Cross on behalf of the children of this Earth, whilst they shone with the false light which he was able to throw upon them from his own magnetic forces ; yet they only covered the being who had once been a child of love before the Divine, who had sought to interfere with the government of the Kingdom of the Divine, and who had gone out from the Presence of the Divine in anger, only to return the Divine Love with the awful conditions which he succeeded in accomplishing upon the planes of this earth, the betrayal into these conditions of all the Earth's spiritual children, and then the dreadful betrayal of all the Children of Zion from the planes of The Bethlehem. For his beautiful garments were only the magnetic semblance to those worn by the Children of Zion whilst they performed their ministry upon The Bethlehem. He took unto himself all the beautiful forms which were the heritage of the children of this Earth, and went up on to the planes of The Bethlehem with a view to betraying all the Earth's children who were being spiritually educated there. He assumed the posture even of the Shepherds of Zion, so that he might be able to mislead and deceive even them. He went out from them as one of their own Shepherds, taking with him the sheep of the fold who were being nourished.

When the Betrayer went out, he purposed to go down towards the planes which lay nearest to the City of Jerusalem, but only that he might then accomplish his evil purpose. And, ages after, when he had accomplished the Spiritual Death of all the children of this Earth, he returned to The Bethlehem under the same guise, in order to betray down into the awful conditions which he had created, all those who had known him as a Celestial being upon the Kingdom of the Divine. For he sought them out on The Bethlehem, where they had remained full of sorrow and even anguish at the loss which had overtaken them in the loss upon the Earth of its own

spiritual children; and when he found them, he again assumed all his Celestial appearances, so as to deceive them as a Messenger from the Lord. For he brought unto them the message, which was delivered as one from the Lord, that they were all to go down into the planes of Jerusalem to seek out the children who were lost. And when they heard that message, and received it as one sent from the Divine, they all began to divest themselves of their Christhood Attributes, so as to be able to descend so low. And it was not until they were all shut up in the awful Saurian forms in which they had found the lost children, that they began to realise what had befallen them, and how cruelly they had been betrayed. And it was then that the anguish of the Heavens broke forth into the cry,—

“O Jerusalem, Jerusalem, who killeth the prophets who were sent unto thee! How often would they have gathered together for thee thy children! But thou wouldst not let them. And now thou art left without one spiritual guide, because they have all been betrayed to death. For he whom thou didst listen to, and whose message brought ruin unto thy beautiful house, has destroyed thy children within thee. Nay, he has assumed to be thy lord, and has even reigned over all thy beautiful terraces, and made them such as he desired. Yea, he has now become thy king, and his power is over thee. He has taken up the reins of thy household, and shown himself within its Sanctuary. He has even sought out all the Children of Zion, and destroyed them along with The Bethlehem. He has fashioned for thee the worst things, and made of them graves for all thy children along with the Children of Zion. He has destroyed thy beautiful palaces within thee, and laid bare all thy planes. He has thus accomplished for thee the evil thing which he desired before the Lord. And now thy planes are the dwelling-places of all manner of evil things. For he has turned thy substance into waste, and thy beautiful possessions into things of evil. He has laid thee bare, that all who pass by may laugh at thee; for, when he

sought thee out to deceive thee, he brought with him all those who had been seeking an habitation to dwell in, such as he has accomplished in thee. And now that his hand is heavy upon thee, he turns thy bared planes into all manner of abiding places for those whom he brought with him. For thy planes are no more those of the ways to Zion, but the paths to spiritual death. And until thy ways are ways to Zion, the Divine Wisdom can no more shine forth from thee. For, to be as thou wert in the days of old, thou must be Redeemed by the Divine ; and the Divine shall at last accomplish thy ransom from thy bondage, through the strength of a Redeemer."

J. TODD FERRIER,

THE WORD OF THE LORD :

IT IS EVEN AS THE LIGHT.

The Word of the Lord is even as the Light : it illumines all who are in the Path.

The Word of the Lord is even as the Light : it illumines all who seek for its Light that they may walk in the Path.

The Word of the Lord is even as the Light : it illumines those who are in the Highways, and whose dwelling is upon the Hills of the Lord.

The Word of the Lord is even as the Light : it illumines the Hills by day, and maketh their glory extend into the night.

The Word of the Lord is even as the Light : it illumines even those whose ways are in the Deep Valleys where the shadows fall.

The Word of the Lord is even as the Light ; it illumines unto the valleys where the night falls soon to make dark the path of the traveller whose way lies through them.

The Word of the Lord is even as the Light : it illumines every one whose path lies toward the City of the Lord.

The Word of the Lord is even as the Light : it illumines all whose path lies towards the Gates where the Divine is known and served.

The Word of the Lord is even as the Light : it illumines all who are within the Gates of the City of Zion.

The Word of the Lord is even as the Light ; it illumines all whose ways are pure, and whose heart is clean.

The Word of the Lord is even as the Light : it illumines those whose steps are purified, and whose goings are upright before the Lord.

The Word of the Lord is even as the Light : it illumines those whose hands are clean, and whose feet are directed in the Path.

The Word of the Lord is even as the Light : it illumines all who are seeking out the Highway to Zion.

The Word of the Lord is even as the Light : it illumines the Soul when it turns again unto the Lord.

The Word of the Lord is even as the Light : it illumines the Soul even whilst it is still in the Valley of Shadows where the evil things lurk, and the enemy hath found a dwelling.

The Word of the Lord is even as the Light : it illumines the Soul when it finds the window of its Sanctuary open.

THE NEW INTERPRETATION.

XXII.

THE MAN OF SORROWS.

THE day has now come when the true picture of The Man of Sorrows must be made manifest. That picture has never been seen since the days when He sorrowed in Gethsemane. It has never been seen even by those who should have beheld it. It was witnessed only by His two most intimate disciples. It was unknown even to them as the Vision of the Sin-offering. It was witnessed by them at long intervals. It was only seen by them as strange outbursts of anguish in the Master. It was not known even to any of His other disciples, until He passed away from their midst. It was unknown even to the two who witnessed much of the anguish, what the meaning of it was. It was only when the Master Himself interpreted to them all that the anguish meant to Him, that they came to understand how great the love was which dwelt within Him, and how that love meant to make itself manifest. It was not until He told them of some of the conditions into which He must descend, that they understood those profound Logia which he spake unto them.

THE FALSIFIED GETHSEMANE.

The picture presented by the betrayer who first stole the records from the Brotherhood, and then presented them under the false guises found in the accepted Gospel narratives, is not the picture of The Gethsemane. It is like it in this respect, that it presents the Master in a state of extreme anguish. But that is the only likeness which it retains of the original picture. For in the story found in the accepted Gospels, the Gethsemane is only a garden whither the Master retired to pray and pour out His anguish. It is only a garden presented like a scene in a drama, where the victim of all manner of wrong is to be finally betrayed. And in order to garnish the scene with such incidents as might give some probability to

the picture, the betrayer made the Master go thither for the purpose of being betrayed by him who was supposed to have sold Him to the Jews. And in order to intensify the scene, the betrayer placed three of the Master's most intimate disciples in the foreground, so that they might testify of His anguish. And he even made these disciples into witnesses of that anguish, even whilst he presented them as being heavy with sleep. Yea, he even presented them as witnessing that anguish from a distance. And he also presented that anguish as that of the fear of death which lay upon the Master. For, it is to the mere crucifixion that he made the prayer of the Master point. It is to the sufferings of the crucifixion that he made the prayer refer, when the Master in His anguish sought to be delivered from the drinking of the cup. It is to the crucifixion with all its attendant horrors, that he made the whole scene point. It is to the crucifixion to which he related all the incidents which were supposed to have taken place. It is to the crucifixion of Jesus that he made all the anguish of the Christ point.

THE DIVINE LOVE DISHONoured.

The Gethsemane was thus destroyed. It was thus converted into a mere dramatic situation in the life-history of Jesus. It was thus made into a mere material incident wherein a vision of Jesus was presented under conditions which were ever likely to arrest the attention, and to arouse the profoundest sympathy with Him who so sorrowed there. It was thus turned into a picture whose whole aspect was material, since it associated with the mere physical form which the Master lived in during His Christhood, all those profound experiences born of His sad Sin-offering. It thus presented the physical form in the light of a Sin-offering; and it presented that form as being offered on the Cross as an Atonement; and it made that physical offering to be acceptable to the Divine, in the place of the sacrifice of the Soul. It thus presented to the mind of the reader a human victim who was bearing upon his own body all the guilt of the world.

It showed up the Divine Love in the most unlovely light, when it presented that Love as even seeking an Atonement from the world for its guilt. It presented that Love as so much less than the love of an earthly parent; because it manifested the Divine as one who could not forgive His children, unless they met some demands in His nature other than those of Love. It presented the picture as one revealing what the nature of the Divine was; but it made the revelation to be that of the nature of one whose honour (as men understand that term in their dealings with each other) must be met, ere any forgiveness of sin could be vouchsafed to them. It revealed the Divine Love as nothing higher than the judicial honour which men find in Courts of Law. It made that Love appear in a strange light. It presented it as loving the world with an unspeakable love, even whilst the Divine honour was demanding justice. It thus made the Love of the Divine Father into a mockery before the whole world. It made Him anguish to redeem the whole world from its guilt; yet it also made Him seek such satisfactions for wrong, as men seek from those who have injured them. It presented the Divine Father even as having sent the Master into this world for the very purpose of satisfying that honour on behalf of those who were incapable of doing it for themselves.

GETHSEMANE NO MERE SCENE.

The Gethsemane of the Master was something very different to the Gethsemane in the Gospel records. It was not witnessed as a spectacle even by the two intimate disciples who saw much of the anguish, without being able to understand to what it related. It was no mere garden scene. It was not even a scene at all such as the Gospel records would lead the reader to suppose. It was not even one hour in which the Master found Himself in dire extremity with sorrow unspeakable, for it covered many weeks. Nor was it a sorrow that could be comforted in its hour of anguish to the Soul; for it was such a sorrow unto Him as none could understand, even

had they been the witnesses of all those momentary outbursts when He found Himself unable to longer keep back His grief. It was no mere shrinking from the death of crucifixion; nor had it any relation whatever to that physical event. Death to the Master was not death such as men and women experience. He was so pure in His body, that not one molecule of it could see corruption. His body never knew such dying as that which comes to the body of men and women. It was built up out of such elements as could know no corruption. It was built up out of such elements as were most nearly allied to spiritual forms. It was so constituted by Him, that, whilst it suffered greatly through its having to move amongst others who were not pure in body, yet it was itself as nearly perfect as it could be on this Earth, as a form of substance which appeared to be physical though its constituent elements were mostly spiritual. And so the body of the Master, always spoken of as Jesus, was such a body as could not possibly taste of death.

So it could not have been the fear of death in Him which gave Him so much anguish. And as He was always pure, He could have had no fear of passing over from the state of existence in the body, such as most men and women experience. He knew Him of whom He spake. He spake of Him as the Father. In so speaking of Him, He made use of terms whose very meanings were full of that Compassion which men and women would fain associate with the Divine. He spake of the Father as the Great Overshadower of the Soul who sought Him out. He spake of Him as of One whom He Himself knew. He spake of Him as the giver of every good. And, when He left this world to make His sad Sin-offering, He gave up His own life on the Divine Kingdom, in order that He might descend into the same states of existence as those lived for whom He had lived His Christhood. And so, what the betrayer purposed to achieve by means of the Gethsemane picture in the Gospel records, was the blotting out of the Vision, not

only of the real Gethsemane, but also of the descent of the Master into these states of human existence.

WHAT GETHSEMANE WAS.

The Gethsemane may now be explained unto such as are able to receive it. That it took place long after the crucifixion, may likewise now be understood. We have shown how the body of Jesus was such that it could not die like the body of men and women ; and, likewise, how that body could suffer even the pangs of crucifixion, without knowing the awful state of corruption which followed such a form of death ; and, also, how The Gethsemane could have had no relation to that event, because the Master was so pure in Himself, that He had nothing to fear by allowing Himself to pass away from the body ; and, likewise, what an intimate relationship was in Being between Him and the Father, so that to have passed from the Earth would indeed have been to pass away from all His sorrow and anguish into the full light and joy of His Presence. Surely, then, The Gethsemane may be seen to relate to other events than any such as are found chronicled by the betrayer in the Gospel records ! And since the Gethsemane could have no relation to the crucifixion, nor to any of the horrors attendant upon it, nor to any fear of death which the crucifixion even might have brought Him, nor to any dread of the future, such as haunts the minds of those who fear the Divine Love, then may we now ask our readers to allow us to present to them what it all meant to the Master.

THE VALLEY OF DEATH.

The Gethsemane was all that we have previously pictured it to be, except that it was so unspeakably greater, and such as is too unspeakable to even be told. In the Vision which the Master had given to Him, He saw all the states into which He must descend in the lives lived for His Sin-offering. And the Vision was so terrible to Him, that it was only after many weeks that

He was able to free Himself from the feelings of horror which were engendered in Him, as the result of the Vision. For He saw what it would mean for Him to divest Himself of His beautiful Christhood. He saw most of the conditions which would surround Him during His Earth lives. He beheld all those with whom He would be associated. He witnessed the terrible conditions which would grow out of some of His own lives. He saw the cruel states of existence into which He would be forced by circumstances. He beheld all those who had been so cruelly betraying Him, and who were about to betray His Teachings, arising before Him in every life. He saw the betrayer of His Christhood writing his record in which every beautiful Logia was perverted, and every presentation of the Christhood made to relate to the mere personal Jesus. He beheld the men who had accomplished His death as a Divine Teacher, coming time after time to the world in order to make any attempt on His part to restore the Christhood, an impossible one. He beheld those who had arraigned Him before the Sanhedrin, return to have Him put to death in several of His lives. He witnessed the return of all those who sought an earthly kingdom in the name of the Divine. He saw the return of all the chief actors by whom He was arraigned before the Roman Judge. He likewise beheld him who had so treacherously betrayed Him to the Jews, return again when His Sin-offering was to be accomplished. He saw him once more seeking to destroy the sacred name of the Christhood, by presenting that Christhood under the guise of a mere outward purification of the body and mind, and thus the denial of all that the sacred Christhood stood for. He beheld him creating Societies whose ostensible purpose was to regenerate the world, even whilst they failed to regenerate their own heart. He saw how these Societies would arise under the name of being true benefactors, even whilst they repudiated the only true way by which to accomplish the restoration of the Christhood Estate.

He witnessed all that the Churches would do unto

His Christhood by their constant denial of the Soul Estate for which it stood, through their own low forms of living and worship. He beheld all the new Societies that were created, seeking to help these Churches unto a purer form of outward life, even whilst the Societies themselves were impure of heart. He thus witnessed the first step in the life of those who were seeking for the Christhood, carried out by those who sought after no such Estate; whilst he witnessed all the Churches making the pretence of living the Christhood, though they had not even taken the first step towards the Estate of Christhood, by means of outward purification. And thus He witnessed the dethronement of that Sacred Estate; first, by all the Churches, through their repudiation of the very thought of the need for living purely in body as well as mind; and then, by all those who had sought to reform men and women in body and mind, through the denial by them of the inward need for the like purification. For the Churches denied the need for that purity, because they loved to live even as those lived who sought not the Estate of Christhood, but rather the estate of the flesh-eater and the wine-bibber; whilst those Societies whose ostensible mission it was to redeem the whole world unto purity of living, themselves were but the semblance of the Estate of the Christhood. For He saw the Churches to be only mere centres where the life of the world found its most perfect reflection; and He beheld the Societies to be only those kinds of Communities where everything of the material life was valued, even whilst all that their outward purification pointed to, was denied.

And He saw how the Churches would receive Him when He was restored by the Father's Messengers to His own place in that Vision of the Divine Love which He was supposed to have given to the world; and their conduct was such that it almost broke His heart. For He saw how they had all been so deeply betrayed by the false presentation given of His Christhood and His Sin-offering, that they were blinded by the darkness which had fallen upon them all. Nay, He witnessed them

anew seeking to make His own life impossible unto Him, when He had once more risen out of the darkness. And He beheld to what extent those would go unto whom He again gave Himself in loving ministry. Nay, He even witnessed the rising up of all the various Communities to denounce all the truths that He sought to tell them. He beheld them taking counsel together how they might again make His restored Christhood of none effect. He saw those who had once arrayed Him in purple garments in order to mock His Christhood; He witnessed those who put the false sceptre of power in His hands, and who bowed in false obeisance before Him; He beheld all who crowned Him with the cruel thorns, only that they might fill his Soul with anguish; and, when He saw them all again, He knew that they too would join hands with the Churches to again put upon Him the like robes of purple, the like sceptre of power, and the like crown of thorns. For He beheld the Betrayer succeeding once more in presenting to the mind a Christhood which was the very denial of that which it professed. And He saw those whom He had trusted and loved, carried away by that presentation even to the undoing of their own Souls. Nay, He was permitted to see His own last betrayal; and it was of such a nature that it made Him seek to see no more. For, that betrayal was to be accomplished through one whom He had greatly loved. And when He saw it, it almost broke His faith even in the Divine.

Such was The Gethsemane of the Master, that, were it possible to pen it all, methinks the Churches would be overwhelmed with the knowledge that they had once more rejected Him, even as did those who stood for all that was redeeming in the days of Jesus.

J. TODD FERRIER.

AFTER THE GETHSEMANE.

THE Man of Sorrows after His Gethsemane, was overwhelmed. The Vision of the Valley of Death was too much for Him. His mind was wracked with a profound anguish as He felt the horrors of it all upon Him. The mind could no longer act ; it was so overdone with the thought of all that had to come to Him during His Sin-offering. There fell upon Him a most heavy condition, which, whilst it enabled Him to forget the Vision, also made manifest to those who were with Him, that some great change had taken place in Him. They saw that the great anguish which they had from time to time witnessed, was no longer so poignant. It was still there ; but it was like an anguish that would not any more reveal itself. It was like that anguish which is ever present to the Divine Love ; it was as full and poignant as ever ; but, having once seen the Vision of the Valley of Death, and felt all its horrible death in manifold forms upon Him, and having passed through the overwhelming anguish which the visions of these forms of awful existence brought to His most pure and sensitive Soul, there fell upon Him a great heaviness. His soul no longer sought after the knowledge of what was to befall Him. He no more sought to see into that future whose coming would only bring to Him untold anguish. He was content to await its coming to Him. He was content that He should no more be as the Father's perfect Child. For He knew then all that was meant by making His soul an Offering for Sin in order to effect the destruction of those conditions which made the return of the Father's Children unto Him an impossibility. He beheld every condition into which He must enter as a human life ; and He knew that such awful conditions would mar His beautiful garments of purity, and leave upon His soul the scars of their evils. He witnessed all those who would be His associates in dragging Him down into these various states of existence, whose very atmosphere would be hell unto Him. He witnessed how all the conditions under which

He must live, would be the outcome of the betrayals of His beautiful trust in those who were with Him in these lives ; and the thought that such terrible things should follow Him all through the Sin-offering, was such as to almost break His beautiful trust in those whom He had always loved. He, however, never faltered in His love, even unto all those who were to be His betrayers. As He loved like the Divine, so was that love ever given with a Divine fulness.

It was in the hours of such heaviness that He spake the Logia whose meanings we have already indicated. It was in such hours that those two disciples who were the sorrowful witnesses of His anguish heard Him speaking these Logia—“ *Now is my Soul sorely perplexed, and I know not what to say. Behold ! The Son of Man goeth as He purposed ; but woe unto the man through whom He goeth. For it had been better not to have been born, than to have to bear the burden of the going of The Son of Man. For, were it not that The Son of Man must needs go down, even unto the land of the Samaritans and the country of the Gadarenes, so that He may know of those things whose existence is there ; verily, He would not have imposed such shame and degradation, such anguish and woe even upon that man. But unto whom it is given to bear the burden of the Ransom, shall much be given when the Redemption is accomplished. For unto whom much is given in the day of The Sorrow of the Son of Man, even shall there be given of His love in the day of His Regeneration.*”

The reader will witness in these Logia new meanings ; for they contain the Vision of The Gethsemane. They speak of that awful Silence spoken of in the Apocalypse, where it is said that “ there was silence in the Heavens for the space of an hour.” They speak of that Silence as something whose nature could not be given even unto the Heavens. They speak of that Silence as the result of the opening by the Divine of one of the Seven Seals. They speak of that Silence as having been occasioned

through the opening of that Seal, so that there might fall upon the Earth from the Kingdom of the Divine, the very Life-Blood of the Divine. They also speak of that Vision which the Master saw when He rose out of the Silence on to the Divine Kingdom. For they begin with that Silence which fell upon Him when He witnessed all the terrible conditions into which His divestment would take Him ; they continue that Silence which fell upon Him when He fully passed over to begin His Sin-offering ; and they end with that Silence which was so greatly intensified by the knowledge of that Sin-offering, which fell upon Him in The Regeneration.

How profound the meaning of these Logia is, may now be seen. How valuable they were to those who possessed them as an asset concerning the meaning of the Master's Christhood and His Sin-offering, will likewise be seen. How valuable they would have been to the Church which was reared in His name, may also be seen. And just because they were of so great value to all for whom the Christhood was lived and the Sin-offering made, the Betrayer took great care that they should be so presented as to convey meanings the very opposite to what they pointed.

J. TODD FERRIER

THE WORD OF THE LORD :

IT IS AS THE GLAD TIDINGS.

The Word of the Lord is as the Messengers upon the Mountains of Zion : it is full of Glad Tidings.

The Word of the Lord is as the feet of them that publish these Tidings : it is pure.

The Word of the Lord is as the message of Glad Tidings : it is full of the Divine Love.

The Word of the Lord is as the Glad Tidings when they are known : it filleth the Heart with Peace.

The Word of the Lord is as the publishing of the Tidings : its message is one of Love.

The Word of the Lord is as the Heart when it heareth with the Understanding : it giveth the Mind the Light of the Divine Wisdom.

The Word of the Lord is as the Glad Tidings unto all who receive its message : it filleth them with the Joy of the Divine.

The Word of the Lord is as the Glad Tidings when they have found the Kingdom whence they belong : it maketh rich the Soul.

The Word of the Lord is as the Glad Tidings : it seeketh to be heard from the Hills of the Lord.

The Word of the Lord is as him who maketh known unto the Soul that its Kingdom is at hand : it seeketh to establish the Divine Wisdom within the Soul.

The Word of the Lord is as him who stands upon the Mountains : it has its dwelling amid the Heavens of the Divine.

EDITORIAL NOTES.

THE
ASCENSION OF
THE MAN OF
SORROWS.

The day has dawned when He who was the Sin-offering, must again return unto Him who sent Him. By His return, we mean, that He must once more rise on to that Kingdom where He dwelt prior to His Advent as the

Christ. But He will still continue to carry out The Regeneration, or the bringing back to the Father of all those who went out from His Presence as the Christs of The Luminous Cross. His sad Sin-offering has indeed made red His garments with the Life-Stream of the Divine Love, as that Love in Him bore the burden of their return. He went out from that Kingdom as the Divine Son of the Father, and returns unto it as the child of the Divine Love whose weary wanderings amid the graves of the City of Jerusalem, have bowed Him down even unto the sorrow of the Divine Heart. For, in all His weary wanderings where He expected to find that love which He Himself ever gave, He found only such love as men and women show towards each other. He was ever seeking for that which He had lost—the Divine Love; and when they gave Him only such love as found manifestation in the things of sense, His heart was left empty. But He ever sought for that Love even amid the ruins of the lives which He had to live; and never ceased to yearn and anguish for its manifestation. When He found that those who professed to return His beautiful love, had nothing more to give Him than such an affection as the sense life implied; then was His Soul filled with anguish, and His heart made heavy with disappointment. For though He too had to love like men and women, in order to be the Sin-offering, yet was He ever the child of the Divine Father, resting not day nor night, until He had found that Love again. And when that Love again awoke within Him, He knew that there could be no other kind of love for Him. And thus did His many lives as the Sin-offering, make manifest to all who were near Him, the kind of love for which He craved, and for which He sought out the Divine. And He always suffered in His lives as soon as He awoke from that sleep imposed upon Him when He had to be incarnated in the low conditions of the body and brain with which He was born into the world in these various lives. And it was that awakening, life after life, which made Him in all His incarnations, The Man of Sorrows.

HIS SORROW
IN THE DAYS
OF HIS
HUMILIATION.

The hour of His awakening from the spiritual stupor thrown over Him from the Astral plane, was always to Him the hour of dire sorrow. It was because of the beautiful love in His heart, that He was able always to awaken. But for that love, whose presence in Him was even as a fire whose flames at times consumed Him, He never would have awakened to seek for the realisation of its meaning, by seeking out the Divine. For when He undertook the burden of Ransom for the Children of The Luminous Cross, He had to so fully divest Himself, as to be even as they were amid the awful hells which He saw in His Gethsemane Vision. Nay, for Him His many lives were even worse in the conditions by which they were at first surrounded, than those of His own members of the Christhood order of The Luminous Cross; because He had even to go down into the hells where the children of this cosmos were dwelling. And so, in His body and brain, He had to have given to Him as an earthly inheritance, those desires whose nature were born within the human race as they dwelt in the awful Saurian hells into which they were betrayed by the Betrayer. And His having to go down into such terribly low conditions, made all His lives an absolute misery unto Himself. For His love was so great, that it burned with a fierceness which none could understand, when He sought to find some object on which to bestow it, not knowing in *the day of His profound Humiliation*, the true meaning of His love. For, when He sought out those who were, like Himself, in the low conditions, and desired to reveal all the depth of His love to them, they always betrayed that love by giving to it nothing higher than the low meanings which they attached to theirs. And so was He ever and always drawn down for a time into the pit of death where every kind of corruption reigned; and there He expended His love in the very fires of the Valley of Gehenna, that He might find at last some love like the Divine Love which He had lost. For it was of the very nature of His love, that it should always burn upward towards the Divine, and remain pure in all its seeking; and so, when that love had spent itself amid the fires where corruption made its home, He then turned its flow towards seeking for the Kingdom of the Divine. And never did He rest day nor night until He found that Kingdom within Himself. For, in all His seeking amid

the dens of evil, He was ever seeking for that Kingdom ; and when He found it not where He was being constantly betrayed into conditions whose nature was opposed to His love, He had then to turn inward to seek for its fulfilment. But, in the doing of it, He was at times thrown down by the Astral plane with its impure images, until He found nothing but another form of the hells amid which He had been dwelling. For, not until He found that which He sought, was He delivered in His various lives from the Gehenna, whose nature it is to burn away all that is corruptible in the love of the Soul. For, though He always hated the things He did in the day of His Humiliation, yet were they so real a part of His earthly heritage, that He was often fain to seek relief from them by means of those whom He loved with a love that was altogether of a Divine order. For though He was made like unto His Brethren, yet was He more than they in the sense of bearing upon His Soul the guilt in which men and women were to be found. For He was made also in the likewise of sinful man, that He might experience all that befell both those who were the members of The Luminous Cross, and those who fell from The Bethlehem.

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HE WILL
BRING BACK
TO ZION
THE CHILDREN.

The hour has now arrived when it must be made manifest, all that the Sin-offering meant to Him. It must soon be made manifest how that Sin-offering was a Ransom. It must soon be made manifest who were those who

belonged to The Luminous Cross, when He rose on to the Kingdom of the Divine, that He might be able to lay aside His Divine Attributes with a view to ministering unto them, even whilst they themselves were ministering unto those who were yet but dwellers on The Bethlehem. For, when He shall again ascend unto that Kingdom, He shall likewise descend through all who knew Him then as The Sign of the Cross. And, through His ministry once more to them, He will win them back unto that Kingdom whence they set out as Christs to minister unto this fallen world and its children. He must now ascend up on high, and will lead into true liberty, all who seek deliverance from their bondage. He will even lead into a Divine captivity, all those captives who have been held fast by the cruel conditions of this cosmos. He will

even bring unto all those who once knew the Divine, the Vision of the Divine which they have long lost amid the Valley of Death. He will gather together from the four quarters of the Heavens all those whose names are written on His Vesture, that He may again show unto the Children of The Luminous Cross, who it was who trod the wine-press alone, that He might make manifest unto them in His various lives the Vision for which they sought. For, it was always unto His own that He came in His lives. It was always unto His own that He sought to minister. And it was always at the hands of His own that He received His betrayals, and all the harsh and cruel conditions amid which He was constrained to make His abiding place for the purpose of ministering unto them. But they knew Him not. He knew not even them by name, but only as those unto whom He must minister for the Divine. For He had to be even as they were, under the like limitations of the flesh. And so marred was His Visage in all His lives, that they would not have known Him even had He sought to make Himself manifest. For He was always as one from whom men sought to hide their face. He was always Himself seeking to hide His face from men. And so none knew who He was, who, in the garments of sorrow and anguish, ministered unto them. None desired to know whence He was. They oftentimes marvelled at the things which He spake unto them, though they were unable to understand much of His meaning. What He said concerning the Divine Love and Divine Wisdom, they mistook for a mere personal opinion such as men hold. They thus continually filled Him with sorrow, because they would not respond to the Divine meanings of His messages to them. They too often turned away from Him as one who should not be permitted to guide the thoughts of the young. And thus they often heaped upon Him more sorrow, through the reproach which they brought upon Him.

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THE VOICE OF
THE DIVINE
UNTO THE
CHILDREN.

The day has now come in the which all those who have been down amid the graves of the City of Jerusalem, must hear the message which He sends unto them who knows them all by name, and who has at last accomplished for them the making of the Highway across this

world, unto the City of Zion. They must all appear before the Divine in the City of the Lord. They must all seek out the Path whose way lies towards that City. They must all find that Path, whose way is unto the Lord. They must all seek out that Path if they are not to be overwhelmed by the conditions which are beginning now to overtake this cosmos. They must even now flee unto the Hills of the Lord for their life, unless they have purposed to remain in the City of Death. They must even now hear the message from the Divine, unless they desire to hear only the voices whose messages are begotten in the darkness, and whose influence upon the Soul is to make it even as those whose dwelling is amid the darkness of the animal graves. They must hear that message as one spoken unto them from the Divine. They must see in that message the Visage of Him who once spoke to them when they were dwellers amid the ruins of the City, soon after it was overtaken by the destruction of its own magnetic plane, and the beautiful plane given unto it from the Divine by which to aid its return to the Divine Path. They will behold their own history in that message, when once they are awake from the horrible spiritual stupor thrown over them by the plane whose office it once was to reflect Divine things into the mind, but whose destruction by the children of this cosmos made it only reflect those images whose dwelling was amid the graves of the City, and whose nature was like those terrible creatures which once inhabited the City. They will then understand how it is that the Sin-offering had to be made on their behalf, in order to provide the Highway out of the City unto the City of the Lord. They will then know what it meant for Him who made that Sin-offering, to so live His many lives as to change the nature of that plane. They will see in it how He sought to change its nature, and how He purposed overcoming its power over the mind. They will see that He gave Himself up as an instrument through which many of those terrible images might exhaust themselves, and then be for ever blotted out from the book of this world's history. They will then know by what means the Sin-offering had to be accomplished.

THE MESSAGE OF THE MESSENGERS.

Who hath received the Message from the Divine? Unto whom hath His Word spoken? For He hath made manifest who and what the Sin-offering was. He hath shown unto all who were able to hear His Voice, how great was the love which brought the Redeemer to Earth to make His Soul an Offering for Sin, so as to open up for the Children of Zion, a Highway unto the City of the Lord—the Estate of Christhood.

Who hath heard with the Understanding, all those things concerning which His Messengers spoke when they prophesied unto them that the Day was at hand when the Estate of Christhood should be once more restored? Who hath heard their voice with the Understanding, yet hath not responded to their call?

For they were as voices in the wilderness summoning all who could hear them, to bring forth fruits worthy of the Divine Love. They were as voices heralding the approach of Him whose coming was to make All Things New. They spoke of His approach when they prophesied. They spoke of Him when they gave their message to the Soul. They spoke of Him when they told of the Dawn of the New Day. They pointed to Him in all that they had to give from the Divine. They spake not of themselves, nor from themselves, when they said that The Redemption of the Children drew nigh. They meant not any man, but the Divine Himself made manifest through the awakening of Him who made His Love take up the Burden of the Children, and bear it even unto the Tomb of Spiritual Death. They prophesied that the day of that awakening was at hand. They fully foretold the approach of the day in which the Lord Himself would make All Things New. They made it manifest in what way the New Things were to be given, when they prophesied that the New Interpretation was at hand.

J. TODD FERRIER.

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